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The CHRISTIAN CENTURY

A Journal of Religion

Exit the Pacifist—
Enter the Patriot!

An Editorial

Easter Miracles at Masluv Kut

By Karl Borders

Community Churches Go Forward

An Editorial

Is the South Permanently Conservative?

By George B. Winton

Fifteen Cents a Copy—March 28, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

March 28, 1929

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Contents

Editorial
- Editorial Paragraphs 411
- Exit the Pacifist; Enter the Patriot! 414
- The Community Churches Go Forward 415

Safed the Sage: Liberty or Death 417

Verse
- Answer to Prayer, by Dwight Bradley 417

Contributed Articles
- Easter Miracles in Masluv Kut, by Karl Borders. 418
- Christianity a Sacramental Religion, by John Clarence Petrie 420
- Is the South Permanently Conservative? by George B. Winton 422

Books 425

News of the Christian World
- British Table Talk 428
- Special Correspondence from India 429
- Special Correspondence from Virginia 430
- Special Correspondence from the Southwest 432
- Special Correspondence from Pittsburgh 434
- Special Correspondence from New York 436
- Special Correspondence from Canada 437
- Special Correspondence from Nashville 438

Next Week

The Christian Century will present a bold discussion of the question

What Shall the Preacher Preach?

by

ERNEST FREMONT TITTLE

Easter

In some way it seems especially fitting to find an article picturing an Easter experience in Russia. Russian Easters have a color, a vibrancy that we Protestants of the farther west, with all our efforts, never quite achieve. When it comes to the celebration of this most soaring of all Christian festivals, we do our best by buying potted lilies, and hiring sopranos to sing Handel's great solo, and coming in strong on the "allelujah" part of the congregational praise. But those twinkling candles in the frosty night; that village processional to the accompaniment of the clanging bells; that roaring shout, full-throated, "Christ Is Risen!" We never quite achieve anything as stirring as that, do we?

You have probably noticed that the newspapers have been talking recently about the rising tension between the soviet government and the Protestant work in Russia. I don't pretend to know anything about the situation, but if there should be this tension, leading to eventual trouble of some sort, I will not be greatly surprised. For one thing, it must be remembered that a good deal of Russian Protestantism has been strongly pacifist, taking the complete conscientious objector's position to all service in the army, and generally setting itself in opposition to the state. Whatever the soviet government is, it is not pacifist, and its objection to such a point of view should not be hard to understand.

Another thing that I have noticed about a good deal of this Russian Protestantism is its strongly traditionalist, fundamentalist and premillenarian aspect. Like most other parsons, I presume, I have received many appeals in recent years for the support of work of this sort. Always Russia is depicted as wide open to the advance of Protestant workers. But these workers seem to preach a message about as backward-looking, both in content and implication, as could be devised. Their principal supporters in this country I notice are the most reactionary of the Bible institutes. Was it not to be expected that work of this sort would run afoul of the soviets, especially when their general suspicion of religion in all forms is taken into account?

Mr. Petrie's article interests me, not only for what it says, but for the personal experience that I think I can see behind it. Mr. Petrie has followed a striking spiritual pilgrimage. It has included stops in Roman Catholicism, the ministry of the Episcopal church, agnosticism, and now a Unitarian pastorate. Yet this article comes closer to expressing the Quaker point of view than that of any other religious fellowship.

THE FIRST READER.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

AS THIS ISSUE goes to press it seems only a matter of time until the last flickers of revolt in Mexico shall have been snuffed out. More important generals, holding more strategically located centers, entered this uprising than have engaged in any such attempt since the defeat of Adolfo de la Huerta. Yet the administration forces, led by General Calles, have quickly gained the mastery, and that without fighting a single important battle. For this they have had two developments to thank: the active aid rendered by the American government, and the complete indifference of the Mexican populace. From the beginning the Mexican people showed no interest in the fortunes of the revolting generals, and even the troops frequently refused to follow their officers into battle against the government. The government which President Gil directs may not be a perfect instrument of democratic political procedure. But it is so far preferable to anything else available in Mexico that the rest of the world will accept with relief the outcome of this abortive attempt at revolution.

Mexico's Government Weathers the Storm

The Senate Ratifies Two Humanitarian Treaties

CRITICS of the alleged "aloofness" of the United States from the collective efforts put forth by and through the league of nations for the correction of the world's evils will find some measure of answer to their criticisms in the recent ratification by the United States senate of the Geneva slavery convention. The league is recognized as the agency for receiving and publishing reports regarding the execution of the provisions of this treaty. Thus it is evident that our government, while disinclined to assume the responsibilities involved in membership in the league, is not averse either to joint action with other nations for humanitarian ends or to utilizing the resources of the league in connection with such efforts. This is the first Geneva convention to receive the adherence of the United States by action of the senate. Two days after taking favorable action on this treaty, the senate ratified the Saint Germain treaty dealing with the liquor traffic. This is one of three treaties which President Wilson withheld from the senate after its refusal to ratify the treaty of Versailles. They were sent to the senate by President Coolidge in the closing days of his administration. The other two, which are still pending, relate to the guarantee of religious liberty in Africa and to international traffic in munitions of war. The ratification of these treaties has been effectively urged by the foreign missions conference, and the favorable action upon those which have been ratified is due largely to the support of Senator Borah and the senate committee on foreign relations.

Rome's Ecumenical Council Will Deal with Social Ethics

A WELL informed correspondent from Rome reports on high authority that one of the principal topics for consideration by the general council of the Catholic church which will meet there the first day of next February will be the rights of workingmen and the adjustments necessary for the protection of human interests in a capitalistic industrial society. The prediction has every element of plausibility. Any restatement of the church's position cannot very well have to do with fundamental matters of doctrine or polity. There will be no modernization on these matters. The tendencies are all backward toward a more complete establishment of the theology, the philosophy, and the centralized ecclesiastical authority of the thirteenth century. But there is nothing in this to prevent a genuine and sincere manifestation of the humanitarian spirit from seeking to formulate a Christian way of life with reference to the relations of capital and labor in terms which shall take cognizance, more fully than any previous pronouncement, of the human values that are endangered by the centralization of industrial and financial power. Such a statement may be profoundly influential and beneficial to the cause of labor. And it may also be highly beneficial to the cause of the church by divert-

ing attention from its reactionary attitude on questions of faith and ecclesiastical authority, and from the implications of the recently regained temporal sovereignty, to matters of practical welfare. The famous encyclical of Leo XIII, which earned for him the happy title of "the workingman's pope," is now nearly forty years old. New conditions have arisen within that period which call for a new definition of the church's position with reference to the problems of the modern industrial world. This is no invasion of the field of civil matters, but a legitimate exercise of the influence of religion upon the concrete affairs of life. A church that has no social ethics can have nothing else that the world will take much note of.

China Pleads For Help

SLOWLY, the American public is becoming conscious of the famine in China as a genuine human disaster—perhaps the most terrible famine of modern times. It is regrettable that the awakening has been so slow, but famine appeals from China have come rather frequently since the war and there has been an undercurrent of feeling that, whatever the situation, internal conditions within China would make relief work so difficult as to be of doubtful value. Now, however, the last reason for hesitation has been cleared away. The actual work of famine relief has been so organized in China, by men who have served under Mr. Hoover and the Red Cross in other famine-stricken regions, that givers can be sure their money will go to the purpose for which it is intended. The Chinese government has dropped the attitude of suspicion which, at the outbreak of the famine, threatened to make international relief work doubly difficult. And the latest surveys show that there are at least twenty million people who are actually facing starvation! A great many of these people will die. It is now too late to do anything for them. But the American committee in China thinks that about four million can be reached and saved at a cost of about a dollar a person. To this desperate, last minute appeal the American public is responding. It was high time. Gifts are going forward through all the mission boards, as well as the China Famine Relief U. S. A., of which Dr. S. Parkes Cadman is the chairman, and which has its offices at 205 East 47th street, New York city.

Haldane: At Home in John's Gospel, But Not in the Church

NOW that the autobiography of Lord Haldane is published, the thoughtful reader finds himself once more confronted with the figure of a great man, genuinely great, responsive to the spiritual values to an extraordinary degree, yet unable to find a home for himself in the church. In the Christian creed he could see only an incomplete symbol of spiritual realities; in the accepted sense of the term he never claimed to be a religious man. Yet all through his life, preoccupied with law and politics, he had a life hidden in the unseen and eternal. Lord Haldane was a member of a family which gave two great evangelists to Scotland, and he was under the spell of that intense piety all his life. In the autobiography there is a pathetic picture of him as a young man, consenting to be baptized out of a desire to remove the anxiety of his father.

> I rose dripping from the font, and facing the congregation announced to them that I had consented to go through what had taken place only to allay the anxiety of my parents, but that now, as those present might have misunderstood, I must say something to them. It was that I could not accept their doctrines; that I regarded what had taken place as the merest external ceremony; and that for the future I had no connection with the church or its teaching, or with any other church.

But Haldane never lost his faith in the spiritual life. Almost the last counsel he gave to students was to read Plato's "Life and Death of Socrates" and St. John's gospel, in which they would find the spirit of love and tolerance. It is hard not to feel, having read such a testimony, that the church which cannot find a way by which to make such a spirit feel at home within it has somehow missed the inclusiveness of the Galilean fellowship.

The Phenomenon of E. Stanley Jones

NO MAN in the United States is more generally deserving of sympathy at this moment than Dr. E. Stanley Jones. This quiet missionary has returned from India to find himself a sensation in church circles. Legends are forming about him. Brilliant shafts of publicity play on his every movement, casting fantastically distorted shadows in all directions. The scramble to secure his presence on convention platforms constitutes a real danger to his health, and when the man walks out to address an audience he is received in a mood of wonder and awe that must frequently create a handicap against the performance of the task he has essayed. No other man is received with quite the acclaim that is accorded Dr. Jones, and from no other speaker are the same miracles of spiritual insight and arousement expected. That Dr. Jones has measured up as remarkably as he has to such a situation is sufficient testimony to the reality and depth of his religious experience. But the manner in which the churches are receiving him cannot but raise questions as to their own condition. What go they out into the wilderness to see? Dr. Jones's message is very simple, and intensely evangelical. His mysticism, while warmly real, has nothing in it that is not in the mysticism of a Rufus Jones or a Joseph Fort Newton or a thousand unheralded saints scattered throughout the land. The platform presence of the speaker certainly adds nothing to his popularity. Can it be that the thing which makes Stanley Jones such a sensational figure is the

fact that most of his hearers are thinking, "I am looking at a man who actually turned down a chief seat in the synagogue"? Whether or not this explains any part of the extraordinary psychosis of audiences in his presence, it would be well for him and for them and for the deep religious interests which he represents if he could be viewed less as a spiritual miracle-man and more as a healthy-minded, supremely competent but essentially normal exponent of the gospel of Jesus.

Financing the Business Expansion of the World

A NEW departure in international finance is marked by the purchase, by the General Motors corporation, of a controlling interest in the Opel company, the most important automobile manufacturing company in Germany. The Opel company produces nearly half of the cars sold in Germany and exports to other European countries. The General Motors financiers diagnose the European situation as being just at the beginning of such a development of motor transportation as the United States has seen within the last fifteen years. In this development they hope to participate by contributing "engineering, manufacturing, financial and managerial cooperation," and doubtless also by receiving a proportionate part of the profits. This is perhaps the most significant international alliance within the field of manufactures. If it is followed, as was prophesied on the next day, by the acquisition of the Citroen company —the Ford of France—the result will be an international manufacturing concern of unprecedented magnitude with its financial control centered in the United States. Here is a form of economic imperialism which furnishes food for thought. No entangling alliance could implicate the nations more closely in one another's common welfare, and—in spite of the routine statement that the European companies will be "independent"—the responsibility for the direction of the whole enterprise will be virtually in the hands of a small group of American financiers. It is an extraordinary situation, and one not devoid of danger, when there is practically only one country in the world which has enough free capital to finance the normal expansion of its own business and it also has enough to finance all the rest.

Can Campus Religion Touch Students Vitally?

MAKE no mistake, those college authorities who are most concerned as to the vitality of religion on the campus are likewise most disturbed as to its present status. There are few vigorous colleges in the country where the condition and outlook as regards religion are not a source of disquiet. As evidence that this state of affairs exists not only in tax-supported institutions and in the colleges patronized by the children of the wealthy, the findings adopted by the conference of college religious workers held at Fisk university, March 7-10, are completely convincing. The attendants at this conference were, we take it, workers in colored colleges, together with a few speakers brought in from such bodies as the national boards of the Christian associations. They affirmed the "increasing dissatisfaction" of the students in the 38 colleges represented "with the nature and content of the agencies employed to give expression to the spiritual aspirations of undergraduates and to influence their conduct and mold their character, and the method of their administration." There was a long list of other "dissatisfactions" and "protests"affixed to this, and four definite proposals, some of them dealing with changes in curricula and some with changes in the whole campus set-up of religious activity. The report closes with the admission that but "a bare beginning" was made in attacking this problem. There is, of course, encouragement in the beginnings, both in such a conference as this held at Fisk and in the experiments now under way on a score of campuses. But perhaps the most encouraging fact of all is the recognition that the problem exists, and that the old ways of dealing with it are inadequate.

A Peaceful Mobilization Against the Jews

THE promoters of missions for the conversion of the Jews to Christianity must be—and if they are acquainted with the facts of history they certainly ought to be—somewhat embarrassed by the record of the treatment which the so-called Christian world has given to the Jews for many centuries and even down to the present time. A certain amount of penitance, accompanied perhaps by sackcloth and ashes and even by expiation and restitution, might be an appropriate preliminary to the evangelistic movement. It is true that the promoters of these missions are not personally responsible for the anti-Semitic atrocities which have stained the annals of Christendom, but any religion must be judged by outsiders on the ground of its total record. Those who have been persecuted by Christians will, not unreasonably, hold Christianity responsible until there has been some more explicit and general disavowal than has yet been made. As they read the story of the suffering and non-resistance of their ancestors and of the brutalities and spoliations practised by ours, the Jews might easily feel that it would be equally appropriate for them to send missionaries for the conversion of the Christians. It is surprising how prominently knights and baronets and retired admirals, colonels and captains, figure in the personnel of the British missions to the Jews. Whether these titles are designed to impress the Jews and incline their hearts the more readily toward conversion or to win the support of Christians to the support of an enterprise for the winning of the

most pacifistic of peoples, is not quite clear. If the Jews start a counter-mission, they might not be able to marshal such an imposing array of naval and military talent, but they could easily mobilize a really impressive general staff composed of movie and theatrical magnates.

Exit the Pacifist; Enter the Patriot!

THE first obvious effect of the renunciation of war by the pact of Paris is to make war illegal, to turn the whole body of international law against war. If war comes it must now come against the grain of international law. It has always been otherwise. War was the supreme legality. The right to declare and to wage war was inherent in sovereignty. International law might undertake to control war, to regulate it, to "humanize" it, but these very "laws of war" only further entrenched the war system within the system of law by recognizing the fundamental right of any sovereign power to go to war whenever it pleased, for whatever purpose it pleased. In the multilateral treaty the nations have voluntarily shorn themselves of this sovereign right.

In the case of the United States, the new treaty has definitely amended the federal constitution which gives to congress the power to declare war. Congress still has the *power* but it no longer has the *right* to declare war. The right to do so was surrendered at Paris on August 27, 1928, and its surrender was confirmed and ratified by the senate on January 15, 1929. In consideration of a similar pledge by other nations, the people of the United States have promised *never* to seek the settlement of international disputes by any but pacific means. The power to declare war can now be exercised by congress only in violation of international law. This international law has become the supreme law of our nation, amending the constitution itself.

But the outlawry of war is only one side of the shield. The other side is the "inlawry of peace." Peace is now within the law. The pacific method of settling international disputes has been standardized by absolute law, permitting of no exception whatever. The peace-maker, therefore, is now working inside the law and for the law. He is working with his government and for his government. The war-maker, the war-instigator, the militarist, the jingoist, is working against his government. He is henceforth an enemy of the state. The effect of his activity is to nullify the law, to dishonor the plighted word of his government and to bring it into universal contempt. Thus, the pacifist — if we use the term in its true and broader sense—has become the patriot. His pacifism has been absorbed by his patriotism. His loyalty to his own country will henceforth be measured by his efforts in support of men and measures whose influence will put justice ahead of jingoism and inte national good will ahead of national might.

This change in the status of the pacifist is nothin short of revolutionary. Hitherto the pacifist has bee regarded as an enemy of his government. In h most immediate and obvious relation to the state h opposition to war has been the equivalent of oppos tion to his government. Most pacifists accepted th unhappy status, justifying their opposition on ground of conscience, of the higher loyalty, of their dut to obey God rather than men. They accepted th consequences of their stand, bearing the social stigm attached to it, going to jail ofttimes, and without com plaint enduring various forms of persecution an even death that they might bear their testimony t the truth which they felt was supreme above the la of the state.

The pacifist himself will hardly deny that as pacifist he has always been an outlaw, sometime actually but always potentially. The conscientious ob jector to war has had no legal ground to stand upon The law was always against him. He was alway against the law. His peace efforts, therefore, wer individualistic. He could claim support only from in dividuals, from those individuals who saw the truth as he saw it and felt its mandate as he felt it. He could make appeal to no social standard, to no con stitutional guarantee, to no legal protection. The sovereign state had the indisputable right to use war as an instrument of whatever policy it desired to ef fectuate, and to command the allegiance of each citizen even to the last full measure of devotion.

But that day is gone forever. The governments of the world have surrendered the right to do that thing. They have condemned war and renounced it, without reservation, without qualification, and agreed never to seek the settlement of any dispute or conflict, whatever its nature or origin may be, by any except pacific means. The governments, that is to say, have adopted the pacifist principle. The United States is now a pacifist nation, and the patriotism of its citizens is henceforth to be expressed in forms consonant with this its pacifist character.

Thus all the social and political resources of patriotic emotion and loyalty are potentially on the side of peace. The pacifist now has rights. He is the true loyalist. His first duty as a citizen, as a patriot, is now to claim his rights, to act upon them, to drop from his speech any note of apology which under the old order crept into the voice of even the stoutest hearted pacifist, to enter every department of government, every field of human activity, every institution—church, state university, endowed college, public school, Sunday school, home, every organization—lodge, Rotary club, chamber of commerce, woman's club, forum, social set, it is now the paramount duty of every informed patriotic citizen to go everywhere and create, in the name of patriotism, at every center of public opinion a radiating loyalty to the government of the United States in respect of

is supreme and supremely important law of the land.

This will require both courage and patience as well as zeal. For, as we say above, the resources of patriotic emotion and loyalty are only *potentially* on the side of peace. The government's position is open and definitive. But the people of the nation, though loving peace, and in their deepest hearts yearning for it, are not aware of the revolutionary implications of the position which their government has taken. The military spirit is still entrenched in our social order—in our churches, our schools, our commercial clubs, among our women's organizations. No one should be surprised, therefore, at meeting hostility to the presentation of the new patriotism. This hostility will wear the mask of national defense, and thus try to escape the odium of disloyalty. But this mask must be torn away, and the familiar face of militarism exposed. How this is to be done is for each loyal citizen to decide for himself. The fundamentally important point we are now emphasizing is that such activity shall be carried on not as an attack on the government, but as loyalty to the government. There is no need for squeamishness or apology. When the government of the United States adopted the pacifist principle and became a pacifist government the status of pacifism was shifted from that of propaganda to that of patriotism.

But it will be a mistake to treat the new situation in a merely legalistic manner. The new demands of patriotism will require patience and persuasion as well as courage on the part of the informed citizen. He will be dealing with a vast mass of people who entertain a body of long established emotional prepossessions. While the work of the herald, the evangelist, is indispensable in penetrating the mass of nationalistic fear and militaristic pride with which our public mind is obsessed, the task before the nation is essentially one of education. A new generation must be trained, whose patriotic mind-set will be adjusted to the pacific ideal as the present generation's mind-set is adjusted to the military ideal.

A generation of citizens must be raised up who hate war, whose hatred of it is not merely an intellectual disillusionment but an emotional recoil from the very symbols and trappings of war, who hate it not only because it is horrible and stupid and irrational, but because their government has unqualifiedly condemned it and renounced it forever as an instrument of any and every national purpose. A citizenship thus impregnated with a genuine love of peace and with a patriotic hatred of war would be inaccessible to the appeal of flag-waving and drum-beating when some crisis arose. It would also insist upon a wholly new legislative point of view when cruiser bills are put forward. And it would be in a mood to question many things, for example, why a presidential inauguration should be made an occasion to glorify the war system and the war-making profession.

The point to all this will be lost unless it is clear that the teacher of peace, and the educational processes by which he molds the mind of youth against war, are now not only within the law, but are morally necessitated by the law. Peace is no longer a controversial question, no longer a form of propaganda. The treaty in which the United States condemned war and renounced the right to resort to it may now claim the same place in the public schools of the nation which the constitution itself has always held. And the flag, which patriotism has always associated with war, requires now to be reinterpreted in association with pacific ideals. Without derogating from the valor of those who fought in past wars, the new patriotism will recognize that the peace pact ushered in a new dispensation. The task which we now confront is that of creating a patriotic conscience which will make sure that the stars and stripes shall never be dishonored by being carried to a battlefield again.

The Community Churches Go Forward

THE cummunity churches, whose multiplication during the past ten years constitutes one of the most important and promising phenomena of the contemporary religious scene, are face to face with a new opportunity both for the enrichment of their own life and for the enlargement of their contribution to the total of the Christian forces of America. The proposed plan of cooperation between the Federal council, the Home Missions council and the Community church workers opens the way to a consolidated program of action which has the promise of strengthening the community churches and solving some of the problems with which these two interdenominational bodies are concerned.

The sixth quadrennial meeting of the Federal council, assembled at Rochester in December, 1928, adopted a resolution favoring united action with the community church movement and authorizing the administrative committee to develop a specific plan of cooperation. The joint session of the home missions council and the council of women for home missions, meeting at Atlantic City on January 10, 1929, passed a similar resolution and definitely invited the Community church workers to participate in the five-year program of survey and adjustment with a view to meeting more fully the religious needs of rural and village communities. The board of directors of the Community church workers, in a special meeting at North Canton, Ohio, on March 12, responded favorably to these overtures, making certain modifications in the form of the proposals subject to the ratification of the other two bodies.

The suggested changes do not modify the essential features of the plan, but rather clarify certain points upon which misunderstanding might have arisen. Among the different parties to these negotiations

there were certain differences of emphasis and opinion which may still require some ironing out, but, so far as can be determined from a study of the documents in their various stages of completion and from personal conferences with some of the participants, no serious divergence upon matters of principle and purpose. The two points which especially call for careful determination and statement are these: first, the conservation of the essential independence of the local churches so that they may continue to respond to the community needs which called them into existence without incurring the isolation which hinders efficiency; and second, the integration of these churches with the larger Christian enterprises without entanglement in the yoke of denominational bondage from which they have already declared their independence.

The five-year program which has been projected by the Home Missions council involves a study of local conditions in a large number of rural and village communities with a view to determining their religious needs and resources. It will be, in the aggregate, a survey, as nearly complete as possible, of the total problem of the rural church in America. When that survey has been made, and as it proceeds, there will arise the practical problem of making such readjustments of church organizations as will adapt them to the actual conditions in which they exist. It is in this latter phase that the cooperation of the Community church workers is especially sought and may be of the utmost value. It is precisely at this point also that there is evident need for a clearly understood and unanimously approved general policy with reference to the relations which are to exist between, on the one hand, those local churches which desire to consider themselves as community churches and, on the other, such national organizations as the Home Missions council, the Federal council of churches and, particularly, the mission boards of the several denominations.

If community churches are to perform the service which they have already begun to render with notable success in hundreds of places where denominational competition has been superseded by the spirit of Christian cooperation, they must remain community churches—autonomous, responsive to the mind of the community, adjusted to its concrete needs, subject to its direction, free, flexible and experimental. Such churches can be laboratories of religious research as well as instruments of religious service. They can find out some things that we need to know, and do not yet know, about the ways of bettering conditions for the spiritual and cultural life through the varied ministries of religion. In this work of experiment and adjustment they can be vastly assisted by expert advice from those who have made it their business to study these problems in many fields, but they must be free to determine their own action. Without such freedom they will lose the impetus which brought them into being and forfeit both the support of a large part of their constituency an the right to claim such support.

Community churches may be affiliated with a sing denomination or, as federated churches, they ma be affiliated with more than one denomination, o they may be affiliated with none. The proposal of th Home Missions council recommended that "in eac community where adjustments between the churche are being made by mergers, federations, or otherwis such community shall be advised to adjust its situa tion by choosing that one or more of the evangelica denominations which is most agreeable to all th people." As a second choice it was suggested tha the joint committee which is to be set up representin the Federal council, the Home Missions council an the Community church workers should "form a poin of contact with all community churches which are no affiliated with a single denomination," but denomina tional affiliation was urged as the best arrangemen wherever feasible. To this provision the Community church workers demurred, and wisely, as it appear to The Christian Century. Where a community church is functioning freely and fruitfully in fellowship with a denominational organization, or with more than one, there is no reason why such relationship should not continue so long as everybody is happy about it. But there is equally little reason why any special pressure should be brought to bear from outside to promote the denominationalization of community churches.

The very cooperation which is now proposed among the three agencies that have been mentioned makes such urgency as unnecessary as it is unwise. If there is a functioning organization, such as the joint committee, or the Home Missions council itself, which can serve as a point of contact for community churches with the larger activities of the kingdom of God, then the churches are not confined to a choice between the alternatives of denominational affiliation and local isolation. For our part, we look with high hope to the rise of a great number of churches whose sensitiveness both to community needs and to the call of the world is wholly unconditioned by loyalty to denominational enterprises as such, or by attachment to denominational programs or by subordination to denominational leadership. These enterprises are good enterprises and these leaders are good men, but the wider implications of even these denominational activities and of the things that lie closest to the hearts of these very men will be the better unfolded and their realization in the long run the better advanced by the existence of a group of churches which are in no way organically related to the denominational system.

Community churches must not be selfishly parochial. A community is not an island, but an integral part of a larger society. No group calling itself Christian, whether rural or urban or suburban, can safely specialize so completely upon meeting its own local needs that it remains unaware of the larger

terprises of Christendom or indifferent to them, d rims itself round with a horizon of sympathy and sion which includes nothing that lies more than m's length from the meeting house and the community center. If the actual activities of any community churches have suggested that they were in nger of such shriveling limitation, it is due less to eir own fault than to the lack of machinery for gaging in such cooperative efforts without falling ck into the hole of the denominational pit from hich they were digged. Such machinery will be supplied by the proposed alliance of the three national rganizations, one of which represents the community hurches themselves while the other two, though ade up of representatives of denominations, and recisely because they are made up of representatives of all the denominations, are free from denominational limitations.

Liberty or Death

A Parable of Safed the Sage

I WAITED for a train at a Railway Junction. And there entered the Station a tall and strong man, who secured a Satchel that he had left with the Telegraph Girl. And he said, I thank thee for keeping it; and if thou wilt come over to the Prison I will show thee around.

And I knew that I was near a place where the State owned a Coal Mine, and dug the Coal for State Institutions, and there employed some of its Convicts.

And I said, Art thou a Guard?

And he said, I have been a Guard for Eight Years.

And I inquired, Do the Prisoners make thee much Trouble?

And he said, They do not never trouble me, but I trouble them an Heap.

And I said, Are there many attempts to Escape?

And he said, We have four a week.

And I said, What means dost thou take to discourage escape?

And he said, I have a Colt, and either a Pump Rifle or a Shot Gun. And a man thinketh that he will not use it, but when the time cometh, and he seeth his Prisoners running, he just forgetteth everything save that he is there to keep them from Getting Away.

And I did not ask him how many Prisoners he had troubled.

And I said, Is the work hard?

And he said, Nay, it is less than men willingly perform in the free mines.

And I said, Are the men driven?

And he said, Nay, they prefer Mining to other work; for it is mostly Taskwork, and a man may either go at it slowly and work comfortably all day, or hasten and get it done and go back to his cell.

And I said, Are there many Accidents?

And he said, There are less than occur in free mines, save the Accidents that occur when they try to escape.

And I said, Why then do they seek to escape?

And he said, They would not if they had any sense. For they are exposed to neither heat nor cold, and they may read and take Correspondence Courses and they have opportunities such as I never had, and no convicts are abused who behave themselves. But when they try to kill us or to get away, then sometimes there be Accidents.

And while we spake there came in three young men, miners, who also waited for the train, and he broke forth and prophesied unto them, and he said,

Boys, there is not much use of hoping that a man will reform when he once getteth the hooks of the Law in him. Take heed lest ye slip a cog and come over on our side of the mountain to work.

And they said, We would rather die than work there.

And he said, I know it, and so would I; although ye should then have shorter hours and better food. Wherefore Let Booze Alone, and keep on your Own Side of the Mountain, for Liberty is worth Keeping if a man have it, and dangerous to try to get when he cometh to board with us. Wherefore, Cut Out The Booze.

Answer To Prayer

WHEN I was hungry I prayed for bread,
And I prayed for bread alone;
But God was deaf to my prayer. Instead
Of food he gave me a stone.

"Now why should God send me this," I said,
"When all that I need is food?"
"Why did God give me a stone for bread,
If God, as they claim, is good?"

Then I remembered a certain man
With food enough and to spare.
So, cursing God, to his house I ran .
And found him starving there!

I found him starving with food to spare,
And this was strange to see!
I marveled that he should refuse the fare
That God had refused to me.

I showed him the pebble that God had sent
In answer to my demand;
His arm reached out and his fingers bent
To snatch it out of my hand.

I filled my mouth with the viands rare,
Much finer than common bread:
Said I, "This is answer to my prayer!"
"I prayed for the pearl," he said!

DWIGHT BRADLEY.

Easter Miracles in Masluv Kut

By Karl Borders

IT IS Easter time in Masluv Kut, tenth year of the revolution. For two days, from three in the morning until nine at night, the bells in the tower of the old wooden church in the square have been clamoring the news just as they have done every year from the days of the great Catherine. During this holy week any member of the parish may take his turn at jangling the little bells and booming the big one. We begin to think the whole village has had its turn and is starting to repeat. It is like nothing so much as one prolonged New Year's eve without the whistles.

Nor does the New Year comparison end here. There is many a headache in Masluv Kut today. Every street of our village of three thousand souls has been trodden by its convivial pairs and quartets, happily if not harmoniously "measuring the road," as the youngsters shout at their tipsy elders. The forge at the government farm shop is black, and less than half the carpenters have trusted their aim to hit the proper nail on the head on this Tuesday morning after Easter Sunday.

Bringing Home New Fire

The season, which had begun to gather momentum through the cumulating holy eves of the week before, found its first picturesque expression on Thursday evening. I looked out of the window of our upper room at nine o'clock on a town aglow with giant fireflies. The flames before the ikons had been put out in every holy corner of every hut in the village, and the pious were bearing home new fire, fresh blessed from the altar, to light them for another year. They streamed from every gate of the high walled churchyard and lost themselves in swaying, twinkling lines among the thatched roofs and still leafless acacias. One, I saw, hobbled along with the help of a cane. Once two old kerchiefed heads stood silhouetted in the night when a candle was whipped out in the wind and a babushka borrowed a light from her neighbor. But mostly it was a night of mysteries, disembodied lights flickering in the spring breeze.

The climax came on Saturday. We went over to the church a little before midnight and pushed our way into the crowd of villagers who stood thick packed, lighting up the high octagonal domes of hewn timbers with their candles. Under the arch of the greatest dome lay a somber coffin, overshadowed by a large painting of the descent from the cross. Responses rose in mournful chant from choir and people. Solemn crossing and bowing broke in regular intervals across the worshipers, rolling back like waves from the base of the altar screen to the dimmest corners of the building.

A few minutes before the charmed midnight hour, the forest of standards about the screen rose like Birnam wood, and marched out with a jangling of brass pendants. Priest and people and holy ikons followed in procession. We watched them to the door, and saw them start on their three encirclements of the church. It seemed that all the village was marching there, old and young, man and maid, stolid plowboys, school children covertly jabbing their neighbors in the ribs or taking a blow at their candles. I saw among them a tractorist from the soviet farm clutching a taper now instead of a steering wheel.

Incense

We remained in the building to have a look behind the scenes. A solicitous member of the congregation who had noted the presence of the Americans invited us to move up front, where it would be more interesting. We found a place in the corner on a raised platform, where, in what now seems ages past, the landlord and his family had stood to worship, separated from the mujiks by a stout railing. Already the scenery was being shifted. The gory picture of the descent from the cross was taken down and in its place, rising from the coffin whose lid had been removed, was fixed a life sized painting of the risen Lord, crowned with a garland of paper roses. A bouquet of red and blue oil lamps was lighted and swung high above the ikon screen beneath a picture of the virgin. All the while others who like ourselves wanted front places were pushing forward with that pleasant informality that marks all Russian crowds, whether at church or at a village election.

Above the whole scene, lending a veil of mystery and holy aroma, clouds of incense rose into the heights of the half-revealed domes. A hugh tin pot made by the village tinker was none too elegant a censer, but it served, and the sexton swung it vigorously in every corner, and especially around the open coffin and the victorious figure. Finally, two great candelabra were placed on either side of this central piece. A bearded peasant who must have watched this same scene through many a varying year, shouldered his way to where we were standing and asked if we spoke Russian. I admitted the accusation, with reservations.

"This is nothing," he indicated with a wave of his hand. "Before the war we had real candles that cost a rouble apiece."

I responded with admiration of the present effort. He was visibly pleased. It was not so bad, he admitted, but the people were poor now and could not afford better.

"Christ Is Risen!"

By this time the stage was set, and the procession had completed its pilgrimage around the church and reached the main door. We could hear the chant of those inquiring before the tomb. Then the door was flung open and as the crowds surged in behind priest

ed ikons, the choir high in the loft responded in static song: "Christ is risen! Christ is risen! Christ risen!"

The church was again flooded to the very ceiling with the lights from hundreds of candles in the hands of the worshipers. Then, to crown the brilliance, the fuse was touched off which had been ingeniously stretched from candle to candle of the great chandelier swung from the central dome. The flame curled like a writhing snake from wick to wick, failed, was relit and finally flared on to the very pinnacle. A candle was knocked off in the excitement and dexterously caught by a boy below. There were flaws. But on the whole it was a spectacular success. I stood for hours in the square of the Duomo in Florence one Easter day to see a poorer bit of fireworks.

The incense proved too much for one of our party and we made a hasty exit shortly after midnight, leaving the villagers still chanting and thinking of the Easter cheese and sweet Easter bread and all the other delectable things awaiting their sunrise breakfast at home.

The whole thing seemed a play to me then. Now in retrospect it savors still more of high dramatics. But it is a pageant so often repeated and so beset with screened mystery that, for all its pagan unenlightenment, the shock of revolution and the deadly impact of mocking laughter has not shaken it from a central place in all the Orthodox villages of holy Russia. The communist May day celebration in the woods a few days later, in spite of its red banners, and probably because of its many speeches, was a dull affair beside this ancient miracle show.

A Night for Magic

However, there is another act in this drama of Easter week, set in the shadow of the same cluster of village domes. I remember that it was a night for magic. A round moon and rain laden clouds played the ancient battle of light and darkness. Now and again the gilded ball and cross atop the central dome was caught in a shaft of moonlight, and the whole mass from churchyard wall to belfry was cast in noble silhouette. In the intervals of light I picked my way around the edge of the wall from one slippery mound to another to the tune of squashing galoshes. Inside the dark church, the solemn chants of Lenten service rose like the off-stage chorus of tragic opera.

This time I passed the arched church gate with hardly a look to its presiding virgin above the keystone, and steered my way through seas of mud to the village schoolhouse close to the church wall. It is no accident that the two buildings stand side by side. Under the thatched roof of this same schoolhouse on what was yesterday in history, priests taught tow-headed little Slavs to honor the tsar as "Little Father" and led them into the mysteries of catechism and Bible history. If there was time left, the lucky child might even learn to read and write and tell how many funts there are in a pood. But times have changed. New heroes have taken the places of the imperial family on the class room walls. The schoolboy must learn in other ways, if at all, the story of the church.

Conjuring the Spirits

Still more wonderful, on this rainy night, a real miracle worked its way silently beneath the tall river grass of that thatched roof, a thing that in all the history of Russia had never crossed the threshold of our village school. There, in the light of a gasoline lantern, I found our young American electrician crouched over a tangle of tubes and coils like some necromancer of old conjuring the spirits.

I do not know whether the schoolmaster, like the priest, is a dramatist, but this stage, too, was fittingly set. On the window sill, acting as a screen from the too curious view of the street, but strangely like an altar piece above the receiving set, a life-sized portrait of Lenin had been placed. It was a touch of poetic fitness. Surely if shades have emotions, nothing could have pleased the wraith of this little dreamer more than this scene in far Masluv Kut. To him electricity was one of the minor gods. He saw all Russia aglow with its light, freed by its magic power from its ancient bondage of many burdens. His admiration for Steinmetz and their mutual friendship and esteem will be one of the most interesting paragraphs of the history of our times.

I put on another pair of head phones and strained my ears with Abe while he played with the dials. Outside in the rainy night a slender strand of copper wire wavered in the wind as we angled for the elusive magic waves that ricocheted from earth to ether floor. Suddenly that whistle dear to the ear of the amateur came through. A bit of fine tuning. America! Schenectady! Seven thousand miles across sea and plain, the twentieth century burst upon us!

Voices of the Night

Once the miracle of hearing at all had passed and we settled down to listen to the content of the program, we heard things indeed. Distance sometimes also lends perspective, and we concluded that the imperfections of our set had its compensation. We caught only snatches such as these: ". . . . . my baby! . . . . she's got such . . . . I ain't a gonna," all accompanied by plucked banjo strings and steel guitar, to tunes uncertain, but familiar in a collective sort of way. Between turns the quartet tried funny talk in a mercifully blurred fashion. There was an elementary lesson in French for the young lady or gentleman bent on doing Europe in the summer. At the end of the lesson, the pupil should have known how to buy his ticket, get to Paris, order wine at a table on the boulevard and watch the world go by. More music of the same variety, by the same quartet. One passable violin number was thrown in as a sop to the fastidious. In the middle of a lecture on the nature and composition of diamonds, we re-

sorted to the inalienable right of the radio listener and tuned out.

Thus in this tenth year of the revolution we had caught, in dramatic proximity, two whole ages in a week. All Russia is such a picture of high contrasts. Everywhere radio aerials are vying with church towers. But in the long run there is little drama in a loud speaker. Besides, it is too easy to tune off. The miracle of the medium will grow stale and the message must, in the end, compel on its own account. The radio may offer a pulpit, but it affords no altar, and carries no odor of incense. Speed and distance are not enough to prove the worth of Schenectady superior to that of Masluv Kut. Russia, too, will no doubt build her Main street into the structure of the new state, and I have heard "Yes, we have no bananas," done in Slavic minors in a city on the Volga. But I have also stood with crowds in the streets of Leningrad to listen to broadcast folk songs and readings from the fine plays of Russian literature that augur well for the future burden of the air over the broad plans of this strange, immeasurably vast, old, new land.

Meantime the issue is joined between this old and new, and in the shadow of the village church many a strange drama will still be enacted as tractors and priests, electricians and worshipers, pass in the square.

Christianity a Sacramental Religion

By John Clarence Petrie

"Take and eat: This is my Body."

"Lord, when saw we thee . . . . and did not minister to thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

THE MOST COMMON DEFINITION of a sacrament among English speaking people is that of the catechism in the book of common prayer: "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." The Anglican communion which sponsors the definition maintains that Christ ordained two rites generally necessary for salvation, namely, baptism and the Lord's supper. The Roman church and the Eastern Orthodox maintain that there are seven sacraments. The Anglo-catholics, as the high Anglican churchmen are now called, hold that their catechism in making two sacraments generally necessary for salvation did not mean to deny the sacramental character of the entire Catholic scheme of seven, but merely that baptism and the communion were sufficient for a Christian. The general run of non-Catholic churches holds to the idea of two necessary sacraments, the two mentioned in the gospel as having been instituted by Christ, and therefore binding for all time.

Quakers and Unitarians

Outside this tradition there are two small denominations who deny the necessity of any such sacraments —the Quakers and the Unitarians. The denial of sacramental necessity by the Friends is of a piece with their general insistence upon a purely "spiritual" religion. No priests, no fixed liturgical order of church worship, no fixed forms of prayer, no sacraments, all this is a consistent following out of the doctrine that each and every soul will hear the voice of God, the whispering of the Spirit, the illumination of the Inner Light, without the aid of exterior forms. The Unitarian revolt against sacramentalism has been due to two main reasons: one, that critical scholarship throws doubt on the intention of Christ to found church, ministry, or sacraments; the other, that the sacraments are based on a symbolism without meaning for western minds. Both Unitarian and Quaker revolts are due also to a reaction against what seems to them to be a literal-minded acceptance of symbols as realities by some in the older churches.

What Was Christ's Intention?

That Christians will ever be able to agree entirely on the question of the number and nature of the sacramental rites ordained by Christ as necessary for the salvation of his followers is most unlikely. Can Congregationalists who eat broken bread and drink poured-out wine as a memorial of the Christ who brought salvation to men ever change so radically in their theology as to be able to agree with the Roman Catholic definition of the sacrament of the eucharist as that "which contains the Body and Blood, Soul and Divinity of our Lord and Saviour Jesus Christ under the forms of bread and wine"? Can evangelical Protestants of the more liberal trend who are now looking upon the death of Christ in the light of an ethical atonement by the appeal of the cross be expected to change to the point where they will accept the offering of the bread and wine at the Lord's supper as the holy sacrifice of mass wherein Christ is crucified anew in an unbloody manner for the sins of the living and the dead?

Yet Christ is the author of the sacramental life. Certainly none other has ever made so much of the sacramental principle. Is there not a contradiction here? Can Christianity claim any kind of finality when this important matter of the sacraments can be so disputed? Surely if God were going to make any sort of revelation of himself he would do it in a cer-

ain, not in an uncertain, manner. So runs the argu-ent of the Catholic church today, an argument that as a winning appeal to many who are wearied with ttempts to bring order out of the chaos of modern hought and life. If one persists in the ecclesiastical dea of sacraments as their sole exemplification there would seem to be difficulty in overcoming the dilemma posed by Roman theology, that either we must ac-ept her leadership or give up the idea of the finality of Christ's religion.

Christ as Sacrament

But sacramentalism is not limited to ecclesiastical rites and ceremonies. One might accept all that Quakers, Unitarians and radical critics have to say about the doubtfulness of Christ's having ever intended to establish either a church, or sacraments, or a regular ministry, and still be unable to escape the prime fact that Christianity itself is a supremely sacramental religion.

In the first place there are the various doctrines about the nature of the founder of the faith. Was he the God incarnate spoken of in the Nicene Creed: "God of God, Light of Light, Very God of Very God"? If he was, here is sacramentalism at its very highest. Outwardly this was a man, who was touched in all points as we, saving sin. He could weep, suffer, hunger and thirst, be dependent upon his human mother for the necessaries of life, he could even die an ignominious death upon a gibbet, and yet all the while he was not only man but God as well. Here was the first of all sacraments—the outward sign, visible to the eye, was a man; the inward spiritual grace, visible only to the eye of faith, was God himself. And all the various interpretations of the nature of Jesus are sacramental. Some say he was so like God as to be a revelation of the love of God. Others say that he was so faithful to the influence of God that he actually became the son of God. Here in this human Jesus dwelt the spirit of God as in no other—on this Christians agree. This is not anywhere near enough to satisfy the dogmatic requirements of most of the theologies of the churches, but it does seem to be the irreducible minimum of general Christian belief about the Master.

Life as a Sacrament

The sacramental principle does not stop with the indwelling God in Jesus. The Fourth Gospel and the epistles of St. Paul are full of the teaching that when one becomes a Christian he is engrafted on to a vine the husbandman of which is God the Father, Christ being the main trunk; or that he is the member of a bodily organism the head of which is Christ. His body is the temple of the Holy Spirit and men are members one of another as common sharers of that spirit. The Quaker who thinks he has abandoned sacramentalism is really asserting the doctrine that all life is a sacrament. What is this belief in the Inner Light, this looking upon each human being as a brother under the common fatherhood of God, this seeing another Christ in every son of man, what is this but the spreading of the doctrine of the sacramental principle until it reaches out into all life?

As one has said, Quakerism abolished sacraments only to turn all life into a sacrament. Slavery and war were anathematized by these Friends of Christ on the ground that they outraged the image of the divine in every human being. With the eye of faith, just as truly as the devout Catholic sees the living Christ under the forms of bread and wine blessed by the priest in the mass, the Quaker sees the spirit of God in the gutter outcast, in the prostitute. The outward and visible sign of humanity even at its best is often disillusioning; to find the inward spiritual grace of a child of God in the lowest requires nothing less than the strongest sort of faith. Acting on that faith requires more than the keen eye that sees beneath appearances. It requires nothing less than the charity that believeth all things, hopeth all things.

It is interesting to see how the rebellion of men like Channing, Parker, and Emerson in New England actually took the form of this same sacramental view of mankind as is evidenced in Quaker practice. Channing insisted that drunkenness was wrong because it obscured the image and likeness of God in a man. "I cannot," he wrote, "but pity the man who recognizes nothing godlike in his own nature. I see the marks of God in the heavens and the earth, but how much more in a liberal intellect, in magnanimity, in unconquerable rectitude, in a philanthropy which forgives every wrong, and which never despairs of the cause of Christ and human virtue!" And he carried out his philosophy to its logical conclusion when he opposed slavery as the greatest of America's social sins. The image and likeness of God in an ignorant slave? Aye, that was the sin, that the image of God should be so obscured. This was sacramentalism. To the outward eye a Negro slave was a Negro slave, born to serve his white owners and superiors. To the eye of faith, within the slave was the same image of God that dwelt in every other human.

The Real Presence

Whatever agreement or absence of agreement Christians may reach as to the number and nature of ecclesiastical rites there ought be no room for disagreement on this, that Christ's religion makes a sacrament of all life. This is the interpretation to be put on the sermon on the last judgment. Some may insist that Jesus meant literally to insist upon a hell of eternal torture; others may deny it, and find ways in other parts of scripture and from the character of God and Christ to soften the effect of the words of Jesus about those who stand on the left hand at the last day; but none can deny that the principle by which Jesus condemns or approves men is the sacramental principle. Here about us are men hungry, thirsty, naked, sick, in prison; he who ministers to them ministers to Christ. There is no stronger statement of the sacramental principle of life possible. He who feeds a hungry fellow man feeds Christ. With

the eye of faith Jesus bade his followers see beneath any outward appearance to find within the *real presence.*

Ecclesiastical unity may never come. *Christian* unity can come now. Priests who scorn ministers without episcopal laying on of hands may yet join with these same men in taking the principle laid down in their own church formularies about the sacraments and extending it out into the world until it embraces all mankind. War is organized killing of men who bear within their souls the very likeness of God. An inhuman industrialism is one that uses human beings for its own ends, dwarfing the minds and bodies of little children, breaking down the health of mothers, keeping the fathers of families at heavy tasks for such long hours that they have no time for their families or for the cultivation of the better things of life. The sacramental principle will stop war, it will humanize industry and commerce. We shall not have considered our taking of the communion in church a completed act until it has reached beyond the walls of the church building out into all life. The communion will be not the end of the sacramental principle but only its beginning.

Is the South Permanently Conservative?

By George B. Winton

THE VIGOR and decisiveness with which certain southern states thrust aside, in the recent presidential election, their traditional political affiliations is rightly viewed as an important social phenomenon. It is more nearly of the nature of a revolution than anything that has occurred in our country since prohibition was enacted as law. Naturally it has given rise to much speculation. Is there now, or soon to be, a "new south"? Does this republican victory in Virginia, Texas, and North Carolina portend a new political alignment? Was it in part due to economic, social and religious considerations, or was it wholly political? Is the accepted "conservatism" of the south by way of passing?

To clear the ground we may as well enter at once upon the causes and the probable meaning of the recent political upheaval. And, to begin with, southern people like Mr. Hoover. They think him well fitted for the responsibilities of the presidency. And they do not believe that, given his training and character, he can ever become a narrow partisan. For getting votes outside of their own pale the republicans could scarcely have found a more effective candidate.

The South's Real Conservatism

But it remains true, I think, that the majorities obtained by the republican candidate in strictly "solid south" states were chiefly anti-Smith votes. Smith was doubtless, from the point of view of the party managers, the best available democratic candidate. Their judgment has been vindicated by the huge popular vote which he obtained. But he was distasteful to the south. This was made unmistakable before and during the Houston convention. The leaders fondly hoped that the opposition was superficial, and would yield to the usual pressure for regularity and the old, deep-seated loyalty to the party.

The event proved them mistaken. Aided by the republican management, the elements hostile to Governor Smith succeeded in arousing sentiments more deep-seated than party loyalty. It is those sentiments, by the way, and the tenacity with which they are held, which constitute the real conservatism of the south. Conservatism is a comprehensive word. Just what is meant when the south is called "conservative"? Is that a desirable and praiseworthy state of mind, or rather one to be reprobated? Is the south permanently conservative?

In my opinion it undoubtedly is. This is, of course, on the assumption that I know what the word means. The people of the south are dominated by convictions. Some of these may be generalizations from unsound premises. Others may be faulty generalizations. The chief ones are neither. They have to do with conduct, with morality, with religion. It is trite to say that the people of the south are predominantly Anglo-Saxon. Other racial stocks, other traditions, have affected life in these latitudes but slightly.

Lynching's Source

To illustrate. One cherished standard, running back to old England, is of the sanctity of the home. This has produced a social atmosphere concerning which much could be written, but I have to remind myself that I am not writing a book. One or two exaggerations of it, excrescences they might be called, will show how stubborn the sentiment is. There is, for example, "the unwritten law." The man whose wife or daughter has been seduced feels himself justified, and the majority of his neighbors agree with him, if he kills the seducer. So many of our citizens indeed feel that they are not only warranted but under moral obligation to do this that one may look upon the sentiment as a definite social phenomenon. And then the scandalous habit of lynching, however far afield it has now gone, undoubtedly originated in a flaming anger against rape, especially the violation of a white woman by a black man.

Next to devotion to home ideals I may mention the ineradicable Protestantism of the south. There is in all this region a profound distrust of popery. It does not show itself in religious intolerance, using that

word in relation to social contacts. The Roman Catholics in the south experience no persecution. They stand as well as any others in the community, and are given social and political equality without question or hesitation. Their church is just one of many, on a parity with the rest. But the pretensions of the pope, especially when they trench upon political authority, arouse an antagonism that is so universal and so hot that it becomes almost amusing. To be sure, the ku klux klan, and some even of the more conservative secret societies, have done much to indoctrinate the otherwise rather unlearned citizen upon this old and vexing question. On the basis of this already established prejudice it was easy to arouse widely a very real and anxious concern over the possible results of placing a "subject of the pope" in the white house.

Prohibition

And then, despite our hereditary hostility to a union of church and state, we of the south are prone to go so far in our acceptance and advocacy of religion as to insist on reenforcing moral sanctions by statute law. It is this trend which has given to prohibition its tremendous hold. The churches, scrupulous as all of them are not to mix officially in purely political matters, are prompt to lend their strength to every moral cause. They have thus given their undivided support to legislation against liquor. To Governor Smith and to his campaign manager prohibition might have had the appearance of a social regulation of debatable value. For the southern voter it was far different. It seemed to him the sanction of a principle that is vitally related to human welfare, and that, because it looks to the improvement of public morals, is virtually a matter of his religion. To this view the churches and their ministers, who are influential to a degree that one must live in the south to understand, gave their enthusiastic indorsement.

Governor Smith carried another handicap of which certain political writers made a great deal. It did not have the importance which they gave it, but was not without real weight. He represented the democracy of the north, the party of revolt, and in particular of the foreign and urban elements that are becoming active in American politics. Few immigrants have settled in the south. Those who have, being few, are soon absorbed into the social and political body. They give up their languages, as a rule, and only rarely are thought of as a class or subjected to discriminations or ostracism. But suspicion and dislike for the "furriner" is very present here, nevertheless. (Often people from the northern states are so ticketed, and treated accordingly.) So, vaguely and uncertainly, perhaps, but none the less really, the feeling got abroad that Governor Smith is not "our kind of a democrat."

I have gone into this analysis of the political tidal wave, which overwhelmed the democratic presidential candidate in our recent election to explain my feeling that it was not a movement away from the recognized conservatism of the south, but rather the culmination and fruit of that conservatism. If, now, we broaden our definition somewhat and enter upon a study of education, of economic and industrial life, and of social standards, we may find evidence as convincing of a movement toward a new south as the election was of the persistence of the old south.

Anti-Evolution Laws

To plunge once more *in medias res*. Few things have attracted more attention—and, I might add, been more generally misunderstood—than our anti-evolution laws. These singular performances upon the part of our legislators raise issues that touch upon nearly every aspect of our intellectual and social life. One realm, perhaps, might be excluded, though the exception would be doubtful. That is the matter of economic changes induced by the irruption of capital into the south, and the consequent trend away from a strictly agricultural order to one in which manufacturing and new commercial developments are to have increasing weight. To some discussion of that we must come before this story is properly rounded out.

Now this legislating against the "monkey theory," to make use of the choicest of fundamentalist verbiage, is at bottom but one aspect of a widespread uneasiness over the results of modern Bible study. In these parts the Bible has from the beginning been the bedrock of our civilization. We appeal to it in our constitutions and in our courts of law. We read it in our legislative halls and in our public schools. We give it a place of honor in our lodges and in our homes. To question its truth or value or to inveigh against its teachings is fraught with danger, social, political, personal. "Infidelity" is taboo, in this part of the world.

But the natural and childlike attitude of the casual reader toward the contents of the Bible, or of the man who does not read it at all but merely reverences it, leads to many grotesque misapprehensions. On the other hand, the Bible, being held in such high regard, has naturally become an object of study. The Sunday school is universal, and in all these groups, Baptist, Methodist and the rest, the Bible is the text book. Able and brilliant leaders have devoted themselves to this study. The fruit of it was inevitable. Informed people can no longer take the Bible in the old, simple way as a direct, verbal, infallible communication straight from God, written down by human amanuenses, probably in the sinewy, vital English of the days of good King James.

Clinging to Mother's Bible

That is the plain fact. But it gives the mind of the plain man a terrible wrench. He clings desperately to his "mother's Bible"—as though anybody meant to deprive him of it. What he means is his mother's, or more probably his grandmother's, ideas about the Bible. But he is not aware of this difference, and is apt to be in a belligerent mood. His religion, as he sees it, is being encroached upon, that most sacred

thing in his life. At that challenge southern conservatism rises in its wrath.

The spectacle is one which were it not so serious would be ludicrous. The fundamentalist is, in fact, fighting a man of straw. And the stars in their courses are against him. His pastor has been to the seminary, and knows that the Bible is not one book but many, and was not written in English. The people who prepare his Sunday school "helps" are aware of many things that have not yet penetrated his thinking. He sends his sons and daughters to college—a church school, by preference. They get there into an atmosphere pervaded by assumptions which are anathema to him. The papers and the magazines and even the books which he chances to read seem to him irreverent and flippant. (Often they are.)

So, surrounded by others like-minded, in his church assemblies he orders that textbooks in the colleges of church control be scrutinized and that professors be subject to inquisition. In legislative bodies he solemnly sets up a dike against human thinking, and assumes to say by law what shall and what shall not be taught in tax-supported institutions. He is within his rights, to be sure, as the eloquent Mr. Bryan never tired of showing. So was Canute when he ordered the ocean back. But, by and large, his undertaking is equally hopeless. The time is rapidly approaching when neither textbooks nor teachers will be available to provide the kind of education which he fancies should be imparted to the young. Indeed, it is youth itself which is the worst enemy of his pet ideas. Already a fundamentalist of less than thirty years of age is a rare bird.

Lasting Religious Reverence

If the young people could be kept away from school, they might possibly be held in line. But that is impossible. The flow of them from grade school into high school, and from high school into college, is a vast and swiftly growing inundation, manifold greater now than ten years ago, and rising higher with every year. Anti-evolution legislation will soon become extinct. A scientist was asked who killed off the dinosaurs. Nobody, was the reply; the climate changed and they died. But I question whether the passing away of these laws will mark any diminution of reverence for religion in the "Bible belt." Of that I can see no signs.

It is in connection with the growth of manufacturing and the change from an agricultural to an industrial mode of life that the phrase "the new south" is oftenest heard. Here it has, without doubt, a measure of pertinence. The change seems inevitable, and the state of things resulting will, of course, be new. England experienced this change. So have several of our own Atlantic states. The midwest is at this moment in the midst of it.

That industrial development makes for a certain type of "prosperity" is undeniable. The influx of capital distributed as wages flushes all the channels of trade. The growth in urban population means larger sales by the merchants, public improvements by the city, increased congregations in the churches. But at the same time the fair countryside is blackened, the clean air is filled with smoke, the poor people exchange wholesome cabins for impossible slums, vice takes on new growth, labor troubles develop, society is rent, perhaps stratified into castes, little children are made to pass through the fire to our modern Moloch—increased dividends.

Such things have been. Is it barely possible that the industrial transformation of the south, occurring in this late and, as we fondly trust, enlightened day, will be under new and better auspices? We are not without hope. That would indeed mean a new south. Let me state the case, pro and con, as briefly as I may.

Exploiting Labor

And first the unfavorable side. It seems beyond question, to begin with, that many factories are coming into the south because labor is cheap. That is an ominous fact. There is a sort of axiom in economics that cheap labor is—cheap labor. That is, it is ineffective, hence at bottom dear. Yet for the moment it is a lure. If good mechanics can be had at fifty cents an hour, whereas in the north they would cost seventy-five cents, or a dollar, then an immediate effect on the balance sheet will be in evidence. Now, the south's labor is for the moment cheap because it is rural. It is made up of people who know nothing of labor unions and little of the real value of their time. Labor unions are often a thorn in the flesh to employers. It is not surprising that factory owners are glad to get away from them. But those who come into the south will presume upon the present situation at their peril. This new labor is of old American stock. (That begins to sound like a cant phrase, but I know of no way of avoiding it.) These people may be ignorant, but they are intelligent. And they are independent of spirit and stubborn. Only let them be made aware that they are being exploited, and there will be a rude awakening.

Child labor is another bait for the factory people. Our states have been so greedy of "prosperity" that some of them have been backward in legislating on this subject. Mill people who take advantage of this slackness, and of the greed of lazy fathers and mothers, are playing with dynamite. The south will not willingly see its little ones ground under the wheels of "progress."

Then there is the uprooting of rural social and religious life. That life has not been idyllic. This we confess. The civil war left in these once confederate states a legacy of poverty and depletion that has darkened the lives of two generations. Sociologists who are fond of theorizing would have it that in the south there has always been a strain of "poor whites." Inefficiency, shiftlessness, poverty, are with these people, so goes the fancy, racial, hereditary, inevitable. This is chiefly a figment, after the manner of the "Nordics" at the other end of the social scale. Remove the handicaps of hook worm, of isolation in

mountain coves, of ignorance, of want of capital, of competing black farm labor, and the "cracker" is apt to emerge a good deal of a typical American; Nordic, if you please. And withal there was and is much of beauty and sincerity in the religious and social conditions of the rural south. Those conditions as they were are rapidly going by the board. In the towns and cities these transplanted families are ill at ease, restless, timid. Poverty has taken on a new and sinister meaning. The churches cannot reach them. The social service agencies find them sullen, recalcitrant. They become—most offensive of all human conditions—a problem.

Light in the Industrial Darkness

So much for the negative side of the ledger. Without being over sanguine we can list certain counterbalancing items. In the first place, the day has come when manufacturers, employers, mill managers, boards of directors, even, are seeing a light. They no longer conceive of themselves as committed only to the producing of quick and substantial dividends. The public has grown sensitive, and they are a part of the public. Human values must also be conserved. Sooner or later the old abuses of industrialism are bound to be abated. May not the south have come to the kingdom for such a time as this?

We do permit ourselves to fancy that among southern industrial leaders there are an exceptional number of men with a conscience, a social conscience. They are nearly all church people, and after the manner of this part of the world they take their religion seriously. One other contributing factor is of an importance that cannot well be exaggerated. That is that here no racial line divides the employer from his labor. The workmen are not "wops" or "huns" or other queer, old world folk, with unpronounceable names and unfathomable psychology. The employer frankly and willingly—if he is a typical southern man—recognizes the laborers as his people. He understands them; they understand him. Which, given a fair measure of good will on both sides, pretty nearly insures against the worst of the labor troubles that have hitherto vexed the industrial age.

My readers must by now be growing weary. So I hasten. But I must add one more of our assets. This region is the south. Winters are mild. There is much of daylight and of sunlight. Some of the worst rigors of industrial life are mitigated by the facilities thus offered for a worthwhile use of leisure. Every form of recreation, of physical and mental recuperation, gains by our favored climate. Populations in these latitudes are nowhere crowded, as yet, nor need they ever be. Raw material for the factories and sources of power for their engines are everywhere convenient. Labor need never, in consequence, be pinched in order to insure reasonable dividends.

So, though we look with trembling on a transformation which will so profoundly alter the old south, we venture to hope for a new south that when it comes will conserve enough of what is good more than to offset the evils which it may bring with it.

B O O K S

The Wandering Jew

THE DISINHERITED. *By Milton Waldman. Longmans,* $2.00.

REUBENI, PRINCE OF THE JEWS. *By Max Brod. Translated from the German by Hannah Waller. Knopf,* $2.50.

THE CHOSEN PEOPLE. *By Jerome and Jean Tharaud. Translated from the French by Frances W. Huard. Longmans,* $2.00.

THE GHETTO. *By Louis Wirth. University of Chicago Press,* $3.00.

HERE ARE four books which, from four different approaches, furnish a guide to clear thinking about the eternal problem of the Jew in modern life. The first two are novels. The third is an interpretative history. The fourth is scientific sociology. Each is a work of art in its own class.

"The Disinherited" is the story of a successful American Jew of the third generation, married to a gentile, socially assimilated, popular and influential, who discovers that he is a Jew. He has always known it and the city has always known it as a mere genealogical fact, but just as his professional and political career is rising to the top of its curve he discovers an emotional sympathy with his own people, based at first upon a sense of justice which refuses to be indifferent to the unfair discrimination against them, and then a hunger of heart for those things of the spirit which are of the essence of Israel's heritage. The Jew is not idealized in the story. Far from it. Michaelson is wrecked quite as much by the crookedness of one group of Jews and the stupid and blatant quarrelsomeness of another as by the anti-Semitic prejudices of his former friends. Ludwig Lewissohn's "The Island Within," with which this is comparable in its power as well as cognate in its theme, was a study of the third generation young Jew who finds himself facing two worlds, one of which will not receive him unreservedly while the other does not offer him all he wants. It seeks, and suggests, an answer to the question, What shall the young Jew do? But "The Disinherited" seems rather to be addressed to the gentile mind. While presenting vividly the problem of a Jew who must choose between his career and his soul, it raises the much larger question, How shall America so adjust its attitude toward Jews as to save them from these tragedies of disappointment and frustration and to draw into the current of the common life the rich contribution which it is theirs to make.

"Reubeni, Prince of the Jews" is a tale of renaissance days, beginning in the ghetto at Prague, passing through strange adventures in various parts of Europe, and ending in the dungeons of the inquisition. Not far from the time when the hero of "The Cloister and the Hearth" was journeying across the continent, the mysterious Reubeni, believed by many Jews to be the messiah, was visiting Jewish communities in many

cities and even being received by the pope. While the book is quite frankly a romance, it is based upon historical research and presents an accurate picture of the ruthless treatment of the Jews in those days.

In "The Chosen People" we have a brief history of the Jews in Europe. It is the drama of the Jewish mind and the fortunes of the race as affected by the desire to live according to the Torah and the Talmud, the hostility of the so-called Christian world, and the impact of modern thought. Because orthodox Judaism is a way of life as well as a faith and a form of worship, the Jews first withdrew into ghettos to secure conditions in which they might follow that way of life. Their separation intensified the hostility of their neighbors, and the ghetto, at first a refuge, became a prison. An effort at intellectual emancipation began with Moses Maimonides in the thirteenth century and ended with the driving of Spinoza from the ghetto and the synagogue in the seventeenth. The first occidental Jew was Moses Mendelssohn who, in the eighteenth century, urged his co-religionists to keep the law in home and synagogue but to conform to their environment in all other relations. A reform movement in the nineteenth century was checked by the conservative influence of Polish and Russian Jews. The Dreyfus case brought anti-semitism to the boiling point and crystalized the reaction in the form of zionism, which is a modernized messianism. The problem for the modern Jew grows out of the fact that, contrary to Mendelssohn's idea, Judaism is not just a religion which can be maintained in the synagogue regardless of social intermingling and assimilation.

Mr. Wirth's study of "The Ghetto" does not offer a solution of "the Jewish problem" but attempts to make it more intelligible by considering the ghetto as the visible token of cultural isolation. He traces the ghetto from its origin in Frankfort to its modern manifestations in New York and Chicago and presents, with the technique of a trained sociologist, a mass of data with regard to both the economic and the psychological aspects of the life of Jewish communities.

The problem with which these four books deal, by widely varied methods, is one of profound significance for American life. It is a religious as well as a social problem. Its solution involves a better understanding not only of Judaism but also of Christianity. The plain fact is that the attitude of most American Christians toward Jews is neither Christian nor American, if America is the land of equal opportunity and Christianity the religion of universal brotherhood as we like to believe.

WINFRED ERNEST GARRISON.

Books in Brief

CARDINAL MERCIER, whose biography is written by Monsignor A. Laveille (Century Co., $2.50), probably was, as asserted, "the best loved cardinal that ever lived." He was venerated as a saint and a patriot by thousands, including this biographer. There is not a shadow to dim the bright perfection of the great cardinal's personality, as the panegyrist sees it. The points of special interest are Mercier's work at Louvain as professor of philosophy, his part in the revival of Thomism, his effort to promote modern scientific studies in connection with a restoration of the philosophical methods and principles of medieval scholasticism, and his patriotic and humanitarian activities during the war. It was the last that revealed the greatness of his character and made his name known to the world.

Stella Benson seems to have gone around the world—one can not be sure from her book whether she went all the way around—not that it matters—but, in any case, when she came to write WORLDS WITHIN WORLDS (Harpers, $3.00) her travels did not furnish her a series of scenes to be described and impressions to be recorded in an order predetermined by the itinerary. They furnished her materials with which to fertilize a mind which is extraordinarily fertile even without such stimulus, and points of departure for a mind that possesses amazing alacrity in departing from any sort of point. The net result is a humorous, and sometimes cleverly satirical, commentary on a vast variety of things which the author saw—or which were suggested by what she saw, or which just happened to come to her mind—while traveling in America, Japan, China, and Korea. As Mrs. Benson is English, these countries rank equally as the lands of the *paynim*.

It is a lovable character as well as a literary man of importance that is delineated in GEORGE W. CABLE, HIS LIFE AND LETTERS, by his daughter, Lucy Leffingwell Cable Bikle (Scribners, $3.50). Cable was a southern gentleman, not quite of the old school, for he was just old enough to be a young soldier in the civil war which ended the old regime in the south, but inheriting much of the genteel quality which we like to associate with the south which he knew only as a child. But he also had rare gifts, not only of literary expression but of humor, of domesticity, of high idealism, of capacity for winning the love of friends. He was a good writer who was also a good man—and always an interesting one.

The life of EMPEROR FRANCIS JOSEPH OF AUSTRIA, told by Joseph Redlich (Macmillan, $5.00) is a political history of Europe from the revolutionary year, 1848, in which he came to the throne to the still more revolutionary period of the great war during which, in 1916, the scepter dropped from his aged hand. A conscientious, austere, hard-working monarch, with no gift of popularity and no faith in the political capacity of the populace, he was fatally handicapped by a sublime faith in the principles of autocracy and legitimacy. He should have lived earlier. This biography is a scholarly and competent piece of work and, at the end, gives a full statement of the relations between Austria and the Balkan states in the years immediately preceding the tragedy of Sarajevo though without attempting to apportion war guilt further than to show that the aged emperor was personally desirous of peace.

The work most needed in the study of the Old Testament by non-technical students is an arrangement of the biblical material in chronological order, and with the text actually provided. Several efforts have been made in this direction, perhaps the most successful being the six-volume work by Professor Kent, called "The Student's Old Testament." The chief difficulty with that admirable collection was its size. A recent treatment of this field improves somewhat upon previous efforts. It is called THE AUTHENTIC LITERATURE OF ISRAEL, by Professor Elizabeth Czarnomska (Macmillan, $5.00). It is in two volumes, the first of which appeared a year or two ago, and covered the material from the beginnings of biblical literature to the exile. The second volume completes the Old Testament, and presents the text of the various books and fragments of books in the order of their composition and appearance. Naturally there is room for differing opinions regarding details. But within wide diameters the work represents the conclusions of competent biblical scholars, and is a most valuable arrangement of the documents. It is

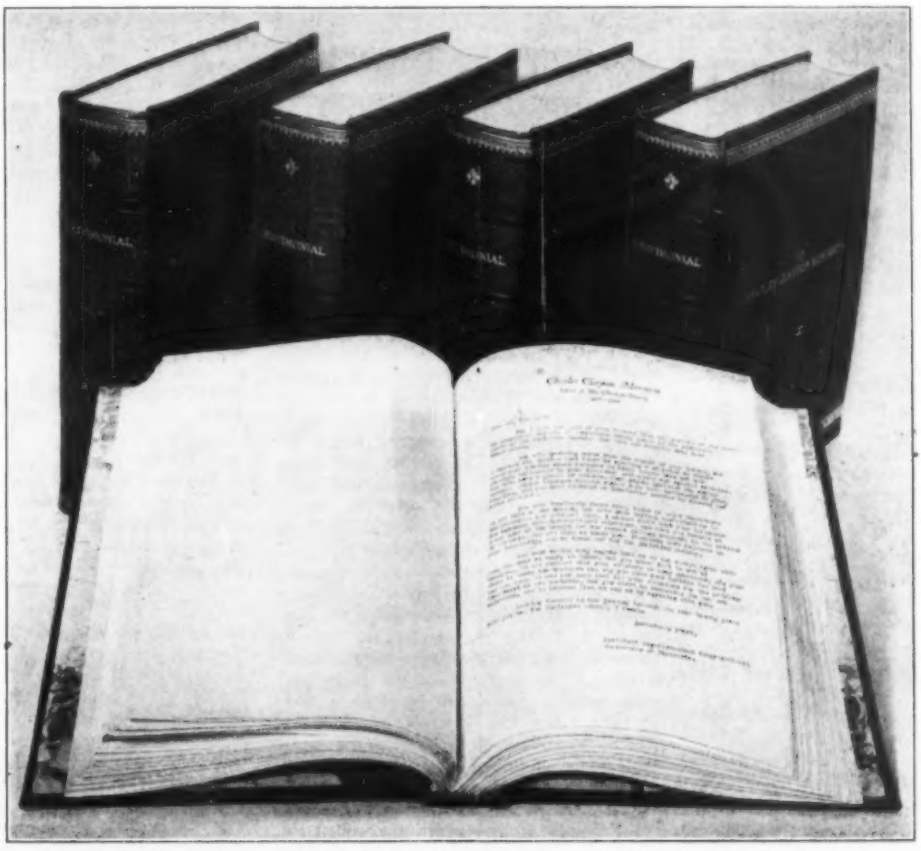
technical in its plan than Professor Kent's work, and therefore more usable by those who wish a simple and dependable rendering of the surviving literature of ancient Israel. The subtitle is, "From the Exile to the Recovery of Israel's Independence." It includes First Maccabees. It is a welcome addition to the apparatus of Bible teachers and students.

The story of that interesting Christian ascetic of India and Tibet, the Sadhu Sunder Singh, has awakened widespread and growing interest in the man who is a contemporary saint of deeply mystical character and even of alleged supernormal powers, and at the same time a man of simple and humble nature, most human and likable. In a small volume called WITH AND WITHOUT CHRIST (Harper) he tells in half a dozen chapters some of his experiences in interviews with Christians and non-Christians encountered on his numerous and extended journeys in his own and other lands. Like Stanley Jones, he makes it his object to find out from those he meets what their faith, whether Christian or other, has contributed to their efficiency and happiness. A simple, vital interpretation of the gospel lived and loved by this remarkable man. There is an introduction by the Lord Bishop of Winchester.

You read Webb Waldron's BLUE GLAMOR (John Day, $4.00) at your soul's peril if you read it on a raw winter day and if you have an imagination that lights up at the thought of white ports and palm-fringed shores and the mellow marble of Greek temples and the mingled odors of levantine bazaars and if the heave of a ship's deck and the smell of salt water means anything to you. Black envy will take hold upon you unless you have a disciplined mind. This is the record of an informal journey around the Mediterranean on freighters, with side trips ashore at alluring spots —Athens, Alexandria, Jaffa, Sicily, Algiers, and so on. It carries no great burden of information and makes no great pretension to literary style, but it conveys the blue glamor of the Mediterranean.

Paul Wilstach's books of travel I always seize upon with avidity. His "Along the Pyrenees" is without rival in that field, and "Islands of the Mediterranean," covering more ground less thoroughly, is fascinating. And now AN ITALIAN HOLIDAY (Bobbs, Merrill, $4.00) gives a sprightly record of journeys to many out-of-the-way places which only the experienced traveler knows how to find. There is not much here about Rome and the Uffizzi and the Grand Canal, but much about San Marino, Rimini, Asolo, Forli, Bari, and a dozen or more other places of unadvertised interest. It is far from being a complete guide to Italy, but it fills a gap left vacant by the voluminous literature of that subject.

For a taste of the romance of the American frontier and a picture of life on the prairies, real Mrs. Orpen's MEMORIES OF THE OLD EMIGRANT DAYS IN KANSAS, 1862-1865 (Harpers, $3.50).



Photographic reproduction of the five volumes of letters written to Dr. Morrison by subscribers on the occasion of his twentieth anniversary as editor of The Christian Century and presented to him at a luncheon in The Palmer House, Chicago, on February 27th, 1929.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Prof. Adolph Deissman Now in America

Prof. Adolph Deissmann, professor of church history in the University of Berlin, arrived in New York March 16 to fulfill a series of engagements throughout the country arranged by the Federal council. He will lecture at General theological seminary and Union theological seminary, New York; at Lutheran seminary, Gettysburg; Yale divinity school, Princeton seminary, Harvard divinity school, Boston university school of theology, the divinity school of the University of Chicago, Oberlin college and the College of Wooster. He will visit Chicago early in April.

New Secretary of Agriculture An Active Methodist

The Central Christian Advocate, published at Kansas City, Mo., states that Hon. Arthur M. Hyde, the newly appointed secretary of agriculture, has been "profoundly interested in the moral, social and industrial problems of the state; he has stood for every form of right; the liquor traffic and other forms of evil found in him a sturdy and relentless foe." Mr. Hyde has long been a member of the Trenton, Mo., Methodist church, teaching there a large men's Bible class.

Campaign for Needy Jews of Europe Passes 14 Million

It is reported that the Jews of America have already in hand 14 million of the 25 million dollars required for the relief of needy Jews of Europe. New York city leads with pledges of $6,500,000, Philadelphia is second with $1,222,210, and Chicago comes third with a million. Pledges totaling 20 million dollars have been made.

Bishop Grose in Wuhu Hospital

Bishop George R. Grose of Peking, China, has been seriously ill for several weeks, and is now in Wuhu hospital, near Nanking. It will be several months before he will be able to resume work.

Three Denominations Move Toward "The United Church in America"

A step toward world church unity was taken March 9 in the announcement of a plan of union whereby the Reformed Church in America, the United Brethren in Christ and the Evangelical Synod of North America will form "The United Church in America." The plan has been approved by the commissioners of the three denominations, and is now released to the million members of these communions for approval or rejection. The way is left open for other denominations to come into the union without endangering their property interests. The United Brethren and the Reformed church will vote on the plan this spring, the Evangelical synod in the autumn. The plan provides for one "General council" instead of three general governing bodies. The council will be composed of an equal number of ordained ministers and lay members, one for each 5,000 members. This council will select general superintendents who will preside in turn over the sessions. Membership in the "United church" will be by baptism and profession of faith, in accord with the prior usage and custom of each denomination. The doctrinal standards of the three churches are accepted as in substantial agreement.

Conference to Consider Human Strife

A group of ministers, social workers and students will consider the question of strife in human relationships at a confer-

British Table Talk

London, March 5.

LET me join my wishes and prayers with the citizens of the United States for President Hoover. May he be able to see fulfilled that which he covets for his administration, "to further the cause of peace," and to bring about that permanent peace which should be within the hope of civilization "in our lifetime."

Good Wishes to Mr. Hoover

* * *

Enter Lloyd-George—Trumpets Within!

Last week Mr. Lloyd-George made a speech to the liberal candidates, and at once the political scene began to be more animated. In a world of timid creatures —and man, most of all man the political leader, is a timid creature—Mr. Lloyd-George is a vital being with an entire absence of timidity. Wherever he goes he creates an atmosphere of expectancy. Many dislike him; many distrust him; but scarcely anyone can escape from the spell of his exuberant and fascinating personality. Therefore with his entry the scene of the play, which had become very dull and had set even the players yawning, became lively, and the sportsman within the Englishman secretly gave a cheer. With his accustomed grasp of reality Mr. Lloyd-George at once proclaimed a way out of unemployment. At the risk of being monotonous I have explained many times in these columns that this is the only issue which is likely to be of first-rate and universal importance. The electors do not understand re-rating proposals; they are suspicious of the claims made for protection; they are unconvinced as yet that socialism is practicable; they, I regret to add, are not sufficiently awake to the dangers which the international scene holds; but they know what unemployment means—and if Mr. Lloyd-George can make good his *pledge*, for it is a pledge, that the liberals have a plan which will reduce this terrible evil, and at the same time not hamper but accelerate trade, he will have an attentive hearing. Meanwhile his opponents say, some of them, "Brave words, but he knows he will not have to redeem them;" others, "This fellow talketh nonsense," while others accuse him of stealing their thunder. But the liberals, to do them justice, have been hard at work for years upon their scheme, and they have an uncommonly able team of economists. So far their books on industry and coal have been treated as academic; everything depends upon their ability to make the proposals understood. But, say some, "Mr. Lloyd-George and all liberals, you forget that you are dead; why this indecent display of life?"

A Censorship of The Press

Whatever action is taken in this country against the publication of a book must be taken by the police. But the home secretary in more than one case has taken the initiative in submitting a book to the judgment of the magistrates. One such book has been condemned as obscene. There is no censorship, strictly so-called. But last week action was taken by the police of an unusual kind. Mr. D. H. Lawrence sent the manuscript of some poems to his publisher in England. It so happened that the police took possession of them; they have the practice, it seems, like the customs' men of testing certain packets to see if they contain obscene literature, which is excluded by law from the benefits of the post. They lighted upon Mr. Lawrence's poems, which it is alleged proved to come within the range of forbidden matter. The manuscript or type-script is now in the home secretary's keeping until action can be taken, presumably by the police. This is a new peril; it is one thing to forbid a book from being sold; it is another to intervene at an earlier stage and impound a manuscript. It is, moreover, futile since Mr. Lawrence has another copy. Most of us believe that the remedy against the institution of any direct or indirect censorship lies with the authors. If authors claim the liberty which some of them claim today, they must expect that they will rouse to action those who have some responsibility for the training of children and youth. The writer who publishes pornographic books has no more right to unrestricted freedom than the printer of obscene postcards or the prurient-minded youth who scrawls on the walls of a city his own imaginations.

* * *

And So Forth

The archbishop of Canterbury is getting better; he also is staying at Bognor where the king is making steady progress. . . . The frost is slowly receding. The nights are still very cold, but the sun has been shining brightly in the middle of the day, and the influenza is beginning to recede though very slowly. . . . Much excitement has been aroused by the increase in the price of petrol, which is our gasoline. . . . The board of trade has issued its annual estimate of the balance of trade. It is not so bad as it was expected to be. The estimated credit balance for 1928 is £35,000,000 greater than for 1927. . . . It is reassuring to know that the alleged "secret military agreement" between France and Belgium is not authentic, and that the actual forger has been detected. . . Dean Inge finds little sympathy for liberal scholarship in Gore's new Life of Christ.

EDWARD SHILLITO.

ce at the Y building in Buffalo, N. Y. April 4-6. The conference is under the auspices of the Fellowship of Reconciliation. Leading addresses will be made by Dr. Harry W. Laidler, Wilbur K. Thomas, Prof. Harry Overstreet and

Special Correspondence from India

Poona, February 22.

THAT the illiteracy and ignorance of the masses in India is a constant menace to peaceful citizens was demonstrated early this month in the city of Bombay, well known for its cosmopolitan life. A rumor got currency among the ignorant mill hands in the city that children were being kidnapped by Pathans and taken to Baroda to be sacrificed in connection with the construction of a bridge there. There was no truth whatever in this story. Innocent Pathans were assaulted by crowds of mill workers, and the Pathans in turn retaliated. The Pathans being Moslems from the frontier and from Afghanistan their co-religionists in the city espoused their cause and soon the whole life of Bombay became paralyzed by the Hindu-Moslem riots which broke out in the streets. The police found it difficult to restore order, and so the aid of the military was sought. During a week of mob violence, now against Hindus and now against Moslems, it was found that 138 deaths took place and the number of injured persons was over 780. An English police official who went to restore order was mobbed and cruelly done to death. The hooligans, both among Hindus and Moslems, committed outrages on innocent persons but the educated and enlightened sections of both the Hindu and Moslem communities behaved splendidly in rendering help and rescuing persons belonging to the other faith. A peace committee was formed by the muncipality and this committee cooperated with the police and brought about normal conditions in the city. The lesson of the Bombay riots which both the authorities and the people have to take to heart is that so long as the vast majority of the people are in ignorance and illiteracy, they will fall victims to superstitions and fears and become a danger to the peace and safety of the rest of the population. More than the need of increasing the police and the military, what is needed to meet the situation is widespread education of the masses which is now being sadly neglected by the government on the plea of lack of funds.

Riots in Bombay

* * *

The Return of Mr. Sastri

A great welcome was given by the citizens of Bombay, including all political parties, on Feb. 16 to the Right Hon. V. S. Srinivasa Sastri on the day of his return from South Africa, where he was for the past eighteen months the first agent of the government of India. The appointment of an Indian agent in South Africa was a part of the settlement arrived at between the governments of the South African Union and of India at a round table conference held in Cape Town. Under this settlement the union government recognized Indians in South Africa as an integral part of the population. In return the government of India agreed to accept the standards of western civilization as the national standard in South Africa to which Indians should conform. Mr. Sastri's duty was to see that the terms of the Cape Town agreement were adhered to on both sides. It was a difficult and delicate duty, because both among Europeans and Indians in South Africa there were sections opposed to the settlement, the whites protesting that Indians can never be equal citizens with them, the Indians resenting the surrender of their right to live in their own traditional way. Europeans and Indians alike are full of praise for the way in which Mr. Sastri has acquitted himself in this difficult situation. His personality and culture, his remarkable powers of public speech and his capacity for wise statesmanship—all these

(*Continued on page* 435)

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Tribute to Dean Athearn

A service of tribute to Dr. W. S. Athearn, who recently announced his decision to terminate his deanship of the school of religious education and social service of Boston university, was conducted by the students of the school Feb. 26. In an expression of appreciation the student senate said: "We rejoice in your unswerving loyalty to the educational ideal on which you founded our school. We mourn the loss of your personal comradeship, which has made low aim unthinkable and high dreams realities. We know of no other way of expressing our appreciation of you and your teaching except in

Special Correspondence from Virginia

Richmond, February 28.

Hold Student Conferences

AN interesting two-day session of the Christian World Education conference arranged by F. D. Brown, state secretary of the Y. M. C. A., was held in Blacksburg, Feb. 17 and 18. The conference was sponsored by the local student Y of the Virginia Polytechnic institute. International relations, interracial relations and the labor situation were discussed, respectively, by Dr. H. N. Holmes, field secretary of the World Alliance for international friendship through the churches, Charles D. Hurrey, general secretary of the Committee on Friendly Relations among foreign students, and N. C. Newbold, supervisor of Negro education in North Carolina, while Thomas Tippet, of the Brockwood Labor college, outlined several views of labor situations throughout the country. Similar gatherings have been held at William and Mary, Roanoke college, Emory and Henry, and at the University of Virginia on Mar. 2.

* * *

Appropriate for Baptist Work

The Baptist board of missions and education for the state of Virginia held its annual meeting in the Second Baptist church of Richmond the last two days in January with 45 members present, representing 30 associations throughout the state with a membership of 235,000 Baptists. Charles H. Johnston was elected president, and Dr. George T. Waite, executive secretary. A budget of approximately $175,000.00 was apportioned and adopted. This amount will be expended to help the one hundred missionary pastors in the state, the four mountain mission schools, and B. Y. P. U. work in Virginia.

* * *

Methodists Consider Missions

A meeting of the board of missions of the Virginia conference of the Methodist Episcopal church, south, was held recently in Farmville, where Bishop H. M. Dubose, of Nashville, Tenn., was one of the principal speakers, his topic being, "The Crisis in World Missions." Other speakers were Dr. Dice R. Anderson, president of Randolph-Macon woman's college at Lynchburg; Miss Elizabeth Claiborne, who has had 23 years experience as a missionary in China, and Dr. J. M. Rowland.

* * *

Father and Son Serve Single Church

An interesting anniversary service was held recently in Mt. Hermon Baptist church, Chesterfield county, when the 40th anniversary of Rev. H. R. Winfree as pastor of Bethel and Mt. Hermon churches was celebrated. The event recalled eighty years of service for father and son for these two churches. Rev. David R. Winfree, father of the present pastor, served forty years here. When he died the congregation insisted that his son take up his duties. At that time, R. H. Winfree was unprepared for the ministry and had not expected a career in the pulpit. The congregation, however, insisted that he begin his studies for this work at once and as soon as he finished his course they called him officially and he has served them ever since. Their recognition of his long pastorate took the practical form of the presentation of two cedar chests (one from each church) laden with gold and silver coin.

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Chicago Minister-Lecturer Takes Own Life

Rev. Thornton A. Mills, former minister of New England Congregational church, Chicago, but who left that church four years ago as a result of his efforts to augment the membership of the church by bringing in "hobos and radicals," took his own life by poison March 14. After leaving the church, he endeavored to make a living by lecturing. Soon after his resignation, his wife divorced him.

Dr. G. C. Stewart Professor in Western Theological

Rev. George Craig Stewart, rector of St. Luke's Episcopal church, Evanston, has been appointed professor of homiletics at

Special Correspondence from the Southwest

Waco, Texas, March 16.

OF MISSIONARY and evangelistic conferences there seems to be no limit. This week the Baptist Women's Missionary union of Texas assembled several hundred women from over the state at the Southwestern seminary, Fort Worth. Among the significant lectures given was one by Mrs. Paul B. White, of Rome, Ga., in which she declared, "The church should lead world education for peace through the medium of missionary literature." Last week Bishop Sam R. Hay convoked the Texas conference at Jacksonville in a largely attended meeting, "the first of its kind ever held in the history of the Methodist church." It was a conference on Methodism, in which questions of education, social service and missions were foremost subjects. A unique feature was that no speaker was announced prior to his presentation on the platform. From April 7-21 in the First Baptist church, Waco, where this correspondent ministers, the First Texas Annual Evangelistic Bible conference will be held with Dr. George W. Truett, pastor of the First Baptist church, Dallas, and president of the Southern Baptist convention, as preacher, and with the following lecturers: Dr. H. H. Muirhead, Pernambuco, Brazil, on "Latin America," Dr. B. H. Dement, New Orleans, on "John's Portrait of Jesus;" Dr. J. W. Jent, Bolivar, Mo., on "The Development of the Rural Church;" and Drs. J. B. Tidwell, E. D. Head, and B. O. Herring of the Baylor University School of Bible, on religious education, evangelism and the church respectively.

Conferences Multiply

* * *

Stricter Marriage Law Enacted

With the anti-evolution bill ruthlessly slain, the Texas legislature turned its attention to the marriage law, enacting a statute which requires each couple to take out a license three days prior to marriage and demands that the groom shall present a certificate of good health from some accredited physician. Anti-evolution agitation, however, continues in the southwest under professional, commercialized leadership, as shown by the campaign that is being waged in Pottawatomie association, Oklahoma, by the direction of Dr. T. T. Martin, noted Baptist evangelist of Blue Mountain, Miss., and Dr. Thomas Nelson, Congregational minister and former editor of the Ram's Horn.

* * *

Dr. Sheldon Offers Dry Pledge

At Phoenix the other day, Dr. Charles M. Sheldon, author of "In His Steps, or What Would Jesus Do," sought to induce every member of the Arizona legislature to sign this pledge to total abstinence: "I promise myself and others that I will abstain from the use of any intoxicating drink, so help me, God. I make this promise for the following reasons: (1) The people of this country have declared, by a large majority of citizens, that the use of intoxicating drink is harmful to the best interests of all the people. I wish to be classed with this national group. (2) By constitutional enactment, the congress has made the manufacture and sale of intoxicating liquor a crime, to be punished as such. I wish to help in the enforcement of this law by my own personal loyalty to the constitution. (3) The drinker encourages the law breaker to make what he drinks. I do not wish to give him any encouragement by buying what he makes and drinking it."

* * *

Gather Members Without Revival

The First Methodist church, Lubbock, Rev. H. L. Munger, pastor, welcomed 200 new members, many of them on profession, during the past ninety days, "without a revival," a phase of evangelism which is growing in favor in the southwest. However, there is no abatement in the old-fashioned protracted meeting. Southern Methodist university, Dallas, having last week conducted a week of evangelistic services under the leadership of Dr. Clovis G. Chappell, pastor of the First Methodist church, south, Memphis, Tenn.

* * *

And So Forth

Dr. C. C. Klingman, pastor of the Christian church, Electra, Texas, has been notified by his church of "a call for life." In this section where the annual call in evangelical churches has gradually been giving place to the indefinite call, this marks a still further advance. . . . Dr. L. D. Anderson, on March 10, began his 18th year as pastor of the First Christian church, Fort Worth. Among Texas Disciples pastors he holds the record in length of term with one church. . . . A touch of the old southwest—or was it a parallel to the case of the "Hunchback of Notre Dame"?—was the recent hiding of a refugee in the belfry of the Christian church at Sweetwater, Texas. When the culprit frightened the woman janitor, Pastor Townsend and a deacon, armed with pistols, climbed to the belfry and escorted the bandit down to the officers who re-lodged him in the jail whence he had escaped.

JOSEPH MARTIN DAWSON.

Western theological seminary, Evanston. Dr. Stewart has been lecturing at the seminary during the past winter and will begin regular service in the autumn. He will continue his service as rector of St. Luke's.

Negro Culture Debated at Chicago Forum

"Shall the Negro be Encouraged to Seek Cultural Equality?" was the subject of debate between a leading Negro scholar, Dr. W. E. B. DuBois, and Dr. Lothrop Stoddard, at the Chicago forum, March 17.

Rabbi and Congregational Minister Exchange Pulpits

Jewish-Christian friendship and good will were emphasized by an interchange of pulpits between Dr. Albert W. Palmer, of First Congregational church, Oak Park, Ill., and Dr. Samuel Schwartz, rabbi of Congregation B'nai Abraham Zion, Chicago, two weeks ago.

A New Professor for Yale Divinity

Yale university announces the election of Prof. W. Hubert Greaves, now of Victoria university, Toronto, to a professorship in public speaking in Yale divinity school. Prof. Greaves is a graduate of Carleton college and of Boston university school of theology, and has served with distinction at Victoria university since 1912. He has taught public speaking at the University of Chicago for several summer quarters.

Jews of America Are Philanthropic

It is estimated that last year American Jews spent $235,735,855 for sectarian and non-sectarian philanthropies. The Jewish per capita contribution to charity, religion, arts and science was three times as great as that of the rest of the country's population, the average per capita contribution being about fifty dollars.

A Summer School in Social Service

The Cincinnati summer school in social service for candidates for the ministry and junior clergy, of the Episcopal church, announces that this year intensive study will be given the subject of pastoral theology. An effort will be made to train away from the pastoral theology which is "a relic of mid-Victorian teaching, seldom related to reality in religion and the problems of modern life." For detailed information those interested are asked to address Dr. W. S. Keller, 65 Croton building, Cincinnati.

Dr. F. B. Meyer Again Ill

It is reported from London that Dr. F. B. Meyer, famous British preacher, is ill with bronchitis. He has been compelled to cancel all engagements.

Dr. Riley 32 Years Pastor Of One Church

Rev. William B. Riley has recently celebrated the 32nd anniversary of his coming to the pastorate at First Baptist church, Minneapolis. During this period he has received into the church 5,948 persons. The present equipment of the church is valued at much more than a million dollars.

Dean Weigle Accepts Northfield Trusteeship

Dean Luther A. Weigle, of Yale divinity school, has accepted election to the board of trustees of the Northfield Schools.

Iowa City Unitarian Leader Goes to Lincoln, Neb.

After seven years of service at First Unitarian church, Iowa City, Ia., Rev. Arthur L. Weatherly has gone to All Souls Unitarian church, Lincoln, Neb.

Dr. Stanley Jones to Lecture at DePauw

Dr. E. Stanley Jones will give the Beamer lectures on Christian missions at DePauw university this year.

Colgate-Rochester Divinity School Drive a success

Under the leadership of Rev. A. W. Beaven pledges of $457,000 have been secured by the campaign committee of the Colgate-Rochester divinity school, of Rochester, N. Y. It was necessary to secure $250,000 in order to bind the $1,-

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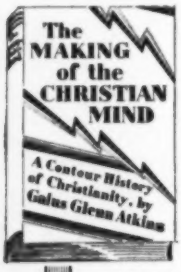

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250,000 conditional pledge made by John D. Rockefeller, Jr. The campaign among the alumni is still in progress and the larger national goal for the Rauschenbusch memorial lectureship has not been reached because that campaign is being carried through by a national committee.

Kansas City Christian Church to Erect 16-Story Building

First Christian church, Kansas City, Mo., Rev. Traverse Harrison minister, has conceived a plan to erect by 1933 a 16-story building on its present property. The church is located in the heart of the down town district.

Catholic Church Loses Members in Vienna

The Catholic Citizen reports that 119,000 Catholics in Vienna, Austria, have left the church since 1919. The Citizen attributes

Special Correspondence from Pittsburgh

Pittsburgh, March 15.

ONE of the most remarkable religious events, one of the most strange, that Pittsburgh has witnessed in years has been our experience with a missionary from India, E. Stanley Jones. Nearly every day for a week he addressed crowds of people. He visited our colleges and made a deep impression. Monday noon he spoke on "Gandhi" at the Hungry club. All records for attendance were shattered. Heretofore about 500 has been maximum, but 805 men crowded the hall and massed far out into the lobby. Dr. Jones spoke for over an hour and answered questions until nearly two. In fact, he always spoke about twice as long as any of his brother ministers would dare to speak. His usual sermon was about an hour and fifteen minutes in length. He held the attention. He produced deep impressions, intellectually, emotionally, spiritually.

Stanley Jones Stirs a City

* * *

Revival Methods in Episcopal Cathedral

The preaching services were held each night in Trinity cathedral (Episcopal). The building seats about 1,500, they say, and was more than crowded each night. The services were very simple. A minister representing some denomination presided. Old-fashioned Methodist hymns were sung with a gusto. Then Dr. Jones preached from the lofty stone pulpit for over an hour. People sat on the altar stairs; people crowded the very choir stalls; the chancel was full of chairs. At the end of the sermon Dr. Jones employed a method freely used 25 years ago. He asked the people to bow in prayer and then he asked them to raise their hands for prayer. He would say: "Now is there anyone in the right-hand gallery? You and you and you and you and you and you. That's right young people—and you—and you." Thus would he divide the cathedral into parts and indicate the hands upraised for prayer. At the end he prayed. Then he asked all who had raised their hands to meet him for an after-meeting in a side-chapel. Fifty and more would attend and on the last night the number was so great that he used the main auditorium. What methods are these? "Outgrown," you may say. Yet with Stanley Jones they worked; he obtained wholesome results.

* * *

How Account for Stanley Jones?

People are asking how this unusual man may be accounted for. I am quite sure that I do not fully know, but I have some ideas on that subject. First of all he is a mystic. In his address on "Gandhi" he told us how he had asked God to give him a message to the great little man, and God gave it to him. There seemed to be no doubt about it, least of all in Stanley Jones' mind. Joan of Arc was not more sure. A prophet of Israel was not more sure. St. Paul was not more sure. That is power! Stanley Jones is a great, present-day mystic. God speaks to him. Again, he is a saint. You cannot doubt his goodness. He is gloriously free from the mercenary taint. I hear that he receives only his regular salary of $1,500 per year and gives all the money that comes to him, besides this, to his missionary work. I know of one gift of $5,000 which was made to him here. It was for his work in India. He shows the power of a good man. How rare good men are! There are plenty of bright men; plenty of attractive men; plenty of rich men; but how few good men! Dr. Jones is good, unusually good. Again he has a keen mind; his slants are new and fresh. He is essentially modern, but he is Christ-centered. After his speech one man observed: "I have noticed that when you find a remarkable personality, you also find a remarkable top-piece." His mind is unusual. Again he possesses emotion. He brings tears to your eyes; he stirs you up powerfully. He is wise enough not to despise emotion. It is nine-tenths of the best of you.

* * *

Knowing the Eastern Christ

Finally he brings back to us something of what he has learned at his "Round Tables." He is not shut up to a western Christ; he also knows the eastern Christ. India has much to teach us. He observed: "India posits the spiritual and infers the material; the United States does the opposite." Our mechanical, commercial, military west makes it difficult to understand Christ. Stanley Jones has had time to think in India; he has communed with great souls like Gandhi; he has reached fresh attitudes toward Christ, which we would do well to find. His richest contribution was his explanation of the value of suffering love. He revealed the inner mystery of the cross—suffering love, capitalizing your defeats and turning them into victories, changing the cross into a throne, Calvary into an Easter morning. He insists that Jesus turned every criticism into advantage and every seeming defeat into victory. This is a strong philosophy and a valuable one. His visit to the steel city was like the benediction of a true saint.

JOHN RAY EWERS.

METHODS OF PRIVATE RELIGIOUS LIVING

By Henry Nelson Wieman

Dr. Harry Emerson Fosdick says:

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this great loss to the poverty to which the church was reduced after the war, and the opposition of the socialists to the Catholic church.

The Baptists as Givers

Baptists of the north gave last year for

CORRESPONDENCE FROM INDIA

(*Continued from page* 429)

have produced such an impression on the South African whites that their whole attitude to Indians has changed. The work for which he will always be remembered in South Africa is the provision made for the education of Indian children up to a higher standard than has been available to them hitherto. The Sastri college, as the new institution now being established for the education of Indian boys in South Africa is fittingly called, will, it is hoped, make a great contribution in future years toward raising Indians in the scale of citizenship and culture and in solving the difficult interracial problems that exist in South Africa at present.

* * *

Mr. Sastri's Testimony to the Power of Prayer

Speaking before a large audience composed mainly of Hindus in the city of Poona on Feb. 19, Mr. Sastri referred to the tense situation that arose in South Africa in the year 1926. Urged by the fears and prejudices of the white population of South Africa, the ministry in power at that time had introduced a bill giving drastic powers to government to segregate Indians and repatriate them with a view to driving them ultimately from South Africa. Being a self-governing dominion within the British empire the South African parliament was within its rights to do what it felt to be the right course of action, and the imperial government in London was helpless to do anything to change the course of the contemplated legislation. The protests of the government of India were equally of no avail. In such a crisis, Mr. Sastri said, it was the action of a few Christians belonging to the Dutch Reformed and other churches in South Africa that saved the situation. Being horrified at the injustice of the proposed legislation of their parliament, they came together and prayed that the parliament be guided aright. The churches in India also were called upon by the National Christian council of India to special prayer. Mr. Sastri told his Hindu audience in unmistakable terms that he believed that it was only by divine intervention that the ministers at the last moment decided to drop the bill they had introduced in parliament. A statement like that coming from a great Indian statesman of international reputation who is himself a Brahmin is of very great significance. It should bring encouragement to all those who are engaged in the task of racial reconciliation whether in North America or South Africa or India and strengthen them in their reliance on spiritual resources for the solution of our baffling problems created by differences in color and culture.

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budget benevolences, $5,435,868.32; for all denominational benevolences, $6,098,825; for congregational expenses, $25,150,524; and assembled for these several purposes total income from all sources of $33 566,316.

Special Correspondence from New York

New York City, March 16.

ST. GEORGE'S, Flushing, L. I., is inaugurating a campaign for a $250,000 parish house. Dr. George Farrand Taylor, the rector, gave an interesting historical summary of this parish and its leaders, recounting especially the original 23 who gained the crown charter, gave the land and donated the bell. Among these was Franklin Lewis, one of the Sons of Liberty, a member of the first Continental congress and a signer of the Declaration of Indepen dence. Among the clergy was the first pastor, the Rev. Thomas Keith sent over by the Society for the Propagation of the Gospel; another was the famous Augustus Muhlenberg, eminent not only as a clergyman but as a pioneer educationalist. The long faithful rectorship in recent years of Henry David Waller was remembered. Mr. Lewis B. Franklin of the national council of the Episcopal church is chairman of the parish house committee and is assisted by the Rev. G. Warfield Hobbs, publicity director of the national council.

Historic Church Seeks Parish House

* * *

Dedicate Organ with Bach's Masterpiece

Bach's "Passion According to St. John" was given the atmosphere it deserves for its finest appreciation, said Mr. Arthur Bodansky, conductor, as he led orchestra and choir in the rendition of the choral on Sunday afternoon, March 10, at St. George's church. The rector, Dr. Karl Reiland, and vestryman Allen Wardwell, chairman of the Society of the Friends of Music, sponsored this splendid presentation as a musical thanksgiving for the new organ, which comprises three separate instruments and was recently installed in the church as a memorial to J. Pierpont Morgan. Lynwood Farnam played the triple units from a single console in the choir. The Metropolitan orchestra was supported by a choir of 105 men and women of the Friends of Music.

* * *

Presbyterians and the Divorce Problem

Rev. J. Lowry Frederick, jr., pastor of the Brooklyn Central Presbyterian church, reflects the attitude of his group when he says: "Let us have a hard marriage law. Let us make it utterly impossible for unfit persons to marry. Easy divorce laws won't solve our problem. We should have more laws governing marriage and better laws governing divorce." Metropolitan Presbyterianism reflects in many diverse ways the changing mood of thought of the social life of today. Just at present the proposal to come before the general assembly in May for the extension of the ordination of the ministry to women is receiving very favorable comment everywhere. There is also a renewed interest in the church rules regarding the marriage of divorced persons. The New York presbytery has adopted a provision for a "committee on divorce" consisting of five pres byters as follows: Dr. Henry Sloane Co fin, president of Union seminary, Dr. Wil liam Pierson Merrill, pastor of the Bric church, Dr. J. V. Moldenhawer, of Fir church, Rev. B. F. Farber, of Four church, and Rev. Edmund B. Chaffee o the Labor temple. Dr. Harlan G. Me denhall, as secretary of the presbytery, i one of the counselors on divorce, ex-offici To these men individually and collectivel is given authority to pass upon certai specified requests for the remarriage o divorced persons.

* * *

Seek Curb on Synagogues

Local Jewish synagogues at a recen meeting of the United Synagogues o America proposed the organization of a central ecclesiastical governing board t direct general activities but more partic ularly is the need felt to curb the estab lishment of numerous independent "mush room synagogues" which are amenable to no discipline and a constant source o disorder and confusion.

* * *

The Next Move For the Pope

Prof. John A. McClorey, celebratin vatican independence at St. Patrick' cathedral, declared, "It is my opinion tha the pope hopes to be the arbiter of the world. I do not say that he hopes for temporal power or for any authoritative power over international affairs but that he looks forward to the day when, at the invitation of the nations, he may have the opportunity of applying the soothing salve of Christianity to the wounds of the world. A world arbiter is imperatively needed today. The pope would be the logical man, for his rule is coterminous with the earth. He is interested in every national government. He is without arms and civil power. He has only the arms of Christ's doctrine and example, his laws and sacraments, principles of reason, justice, brotherly love, brains and diplomacy."

* * *

Catholicism the Real Fundamentalism

Roman Catholic scholarship, in popular phrasing, has the Brooklyn Sunday K. C. forum for its weekly platform. Father William T. Dillon, dean of St. Joseph's college for women, recently declared in fervid and picturesque rhetoric not only the acceptance of the literal Genesis but the whole Bible as well. He viewed the Old Testament under the old type theory in which the interpretation hinges upon the pre-figuring of Christ. "The doom of man," he said, "is sealed in Adam's fall. Flowers wilted on their stems, trees drooped, brooks grew silent and tides stood still. Birds withdrew into their nests, leaves feared to rustle, and the dust was gathering in the places of the earth for man had made his choice and that choice was death!"

ERNEST W. MANDEVILLE.

The New Outlook to Observe Centennial

As the successor of one of the papers which united into the joint weekly—the Christian Guardian, founded in 1829—the New Outlook, organ of the United

Special Correspondence from Canada

Toronto, March 6.

SIR GEORGE FOSTER has resigned as the presidential chair of the League of Nations society in Canada. He has been succeeded by Prof. H. M. Tory, who has recently been appointed head of the National Research council.

The Fight Against War

All of which is significant. The League of Nations society is the one powerful organization in Canada fostering the international outlook and the quest for active peace. Sir George Foster was the senior of the elder statesmen of the dominion and brought to the chair a great reputation as a publicist, a statesman and an orator. For over 40 years he was in the front rank of Canadian public men and was always actively interested in promoting movements for social welfare. Dr. Marshall Tory who succeeds him has long enjoyed the reputation of being foremost as an organizer of education. His work during the war in promoting education behind the lines was of high importance in reclaiming for constructive use time otherwise wasted and tainted. That he has accepted this position insures that the society will be effective in bringing home to our citizens the responsibilities resting on them for the better organization of international life. And this comes along just as the Canadian minister at Washington deposited our ratification of the pact renouncing war as an instrument of national policy. It was gratifying to Canadians that the British ambassador at the same time acted on behalf of the other British dominion governments in depositing the royal ratification made by his Majesty as head of those several dominions and as king of the British realm. Our American friends may well take note of this very striking affirmation of the complete self-government of the British dominions in matters of foreign policy.

* * *

An American Church In Canada

The first act in the history of the United Church of Canada after its legal inauguration was to receive into its fellowship the American Presbyterian church in Montreal and its pastor, the well-known Dr. Richard Roberts. This church had a long historic affiliation with the presbytery of New York, but that presbytery acquiesced in the new affiliation, and on the removal of Dr. Roberts to Toronto the vacant pastorate was filled by the equally well-known Detroit pastor, Dr. Lynn Harold Hough. Dr. Hough has sustained throughout the winter a policy of establishing personal contacts by simple but effective means. His church is immediately opposite to a leading hotel in whose dining room one table is always reserved for the pastor from across the street. Day by day a tete-a-tete is arranged at this table. For the first weeks the guests were men of the American church—for the name is retained—but gradually the fellowship broadened. Now there is an alternation between members of the congregation and others from the civic community. One day it is some young pastor struggling with an almost impossible task in the city, and another time it is a central figure in some group of college students from the university only a few blocks away. And we find men who are creative in the club life as well as notable figures in the spiritual leadership of the city.

* * *

The Quest For God

Inquiries are often received as to whether the United church after its establishment sought out any new type of evangelism. The recent developments leave no doubt about the quest for such a goal, however the quest may turn out. There is a widespread suspicion that much of the successful religious organization on this continent is somewhat hollow, and that prosperity may conceal spiritual poverty. The constant obtrusion of things and organized forces of commerce and finance reinforces the philosophic tendency to materialistic attitudes of mind. The United church made clear to itself that this cannot be met by spasmodic or campaign methods but calls for deeper and sustained thoughtfulness. On the one hand, one of its church officers devotes most of his time to the promotion of thoughtfulness through reading and he seeks to carry this beyond the pastor into the community life by awakening new interest in local public libraries, fostering through the library the reading of books which enrich the spirit. Another experiment which has already proved promising is the organization of presbyterial fellowships for the seeking of a richer experience of God.

ERNEST THOMAS.

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church of Canada, celebrates its centennial in November of this year. In celebrating the anniversary, it has been decided to make an appeal for 100,000 subscribers and to run a New Outlook excursion from Toronto to Eastern Cana visiting Quebec, New Brunswick, No Scotia and Prince Edward Island.

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Special Correspondence from Nashville

Nashville, Tenn., March 9.

ON ONE of its recent "World Outlook Days" the Vanderbilt school of religion had as principal speaker that ubiquitous and untiring apostle to Islam, Dr. Samuel M. Zwemer. The quantity of work that man turns off is just short of stupendous. He conducts a magazine, writes books, delivers lectures, manages a great mission, travels from Alaska to Timbuctoo, and never turns a hair. In one day he gave us two public addresses, submitting himself between to a long inquisition by the students, then went away on a night train to his next engagement fresh and unruffled. If you need to write him a letter, send it to New York, Princeton, Cairo—no matter. Zwemer has never been a man to be discouraged. For many years I have watched him, face to face with the rock of Islam, full of hope and of confidence. Others might insist that no progress can be made in a Christian ministry to Mohammedans. Not he. Now that the world war and the developments following have shaken the Moslem world to its center, it begins to look as though this missionary's faith is to be vindicated.

Dr. Zwemer's Visit

* * *

Men of Methodism Rally

Under the guidance of the organized Methodist laymen's work there was a dinner March 8 in the Nashville chamber of commerce. About 300 laymen sat down, with a sprinkling of ministers as observers. The speaker, brought from St. Louis, was the Hon. Charles M. Hay. Now, all Missouri knows that "Charlie" Hay has been for years a most objectionable thorn in the side of Senator "Jim" Reed, well known apostle of wetness and enemy of internationalism in all its—to him—hated forms. Twice Mr. Hay contested the nomination with the veteran senator, and this last time won. (Reed was not himself a candidate, but put forward his man.) But the Hoover landslide kept him fr reaching the senate—to the senate's lo For C. M. Hay is the kind of man w ought to be in it. Vigorous in mind a body, wise and witty of speech, a mast of assemblies, he is besides a convinc and loyal Christian, a mortal foe of liqu a statesman of broad sympathies, a frie of international peace and of the agenci which he believes will promote it.

* * *

A New Church

The congregation of the Belmont Met odist church in Nashville, of which Dr. L. Ownbey is pastor, opened on the fi Sunday in March its new main buildin The church as an organization dates on from 1910. But it was from the first l cated in a rapidly growing residence di trict, the vicinity of the college commu ties of this city, and has itself gro swiftly to its present position of one the strongest churches in the city. T new building completes a plant valued $160,000. The membership of the chur is approximately 1,400, and its future bright.

* * *

A Union School

Again as last year the Methodists a Disciples of this city held in February union training school for Christian wor ers. Numerous courses were offered by faculty selected from among leaders both denominations, there was an enrol ment of over 500, and despite a sno storm that paralyzed street traffic for ov 24 hours, the school went on triumphantl to its close. One of the instructors w Dr. Alva W. Taylor. As he chanced t be called out of town for two days, it fell to me to "sub" for him during those pe riods. The one thing which especially im pressed me was that when these tw groups say "union school" they mean jus that. Both were abundantly represented on the faculty and in the student body, bu they were jumbled together till nobody knew who was who—or cared. Dr. Tay lor, to his misfortune, came back to take over his class just as the storm hit us and in time to be responsible for grading the papers and assessing "credits." As a substitute teacher I had a perfect time!

* * *

And So Forth

Dr. F. P. Ensminger is field secretary for the Congregationalists in these southeastern states. He is as omnipresent and as constantly on the move as a Methodist bishop. He makes Nashville a sort of center and from time to time comes whizzing by. Nearly always he has something in his portfolio which is worth passing on. . . . The Episcopal churches are as usual bringing Nashville into their debt by drawing upon a wide array of able Lenten lecturers. This week it is Dr. Sidney C. Partridge, bishop of western Missouri, who, in one of the principal downtown theaters, gives the noonday addresses.

GEORGE B. WINTON.

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The Nature of the Physical World
By A. S. Eddington

The author is Professor of Astronomy in the University of Cambridge. His book—which is the series of Gifford Lectures—has great value as presenting the latest view of the universe from the point of view of a scientist of authority; but more, in that it indicates the limitations of science: the frank realization that physical science is concerned with a world of shadows is one of the most significant of recent advances." "The cyclic scheme of things presupposes a background outside the scope of its investigations. In this background we must find, first, our own personality, and then perhaps a greater personality." ($3.75)

Recent Gains in American Civilization
Edited by Kirby Page

It is a hopeful sign of the times that there are being published books presenting surveys, by writers of authority, of our own times, and the outlook for the future. Here is another "Must" volume, with its object study our America of today. The names of the contributors are sufficient evidence of the value of the survey: Charles A. Beard, Stuart Chase, Norman Thomas, Oswald Villard, Dallas Lore Sharp, Stringfellow Austin, David Starr Jordan, Harry E. Fosdick, John Dewey, Henry F. Ward, and others. Every field of thought and activity is covered. Read Prof. Ward's "Progress or Decadence?" ($3.00)

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By HARRY F. WARD

I doubt whether any other living man could have written this book. Yet I can think of few books which so much needed writing.

Here we are, living in our capitalistic and increasingly impersonalized society. And here is this strange Figure, whom we seek to worship and to follow. Yet between the necessity of living where we live and the desire to worship as we would, there seems a great gulf fixed. "Why call ye me Lord, Lord, and do not the things that I say?" But how *can* we?

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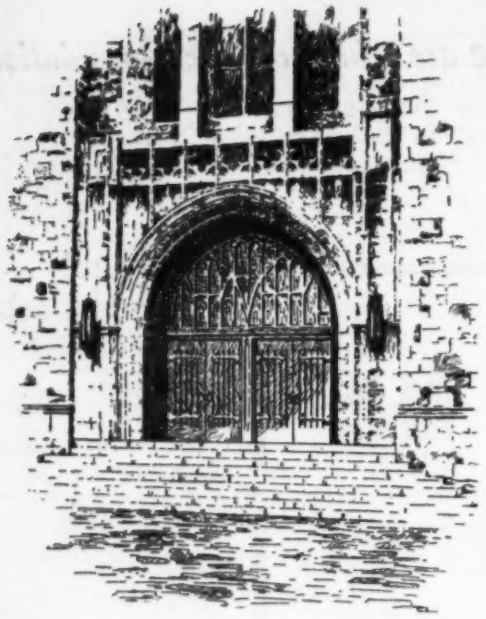

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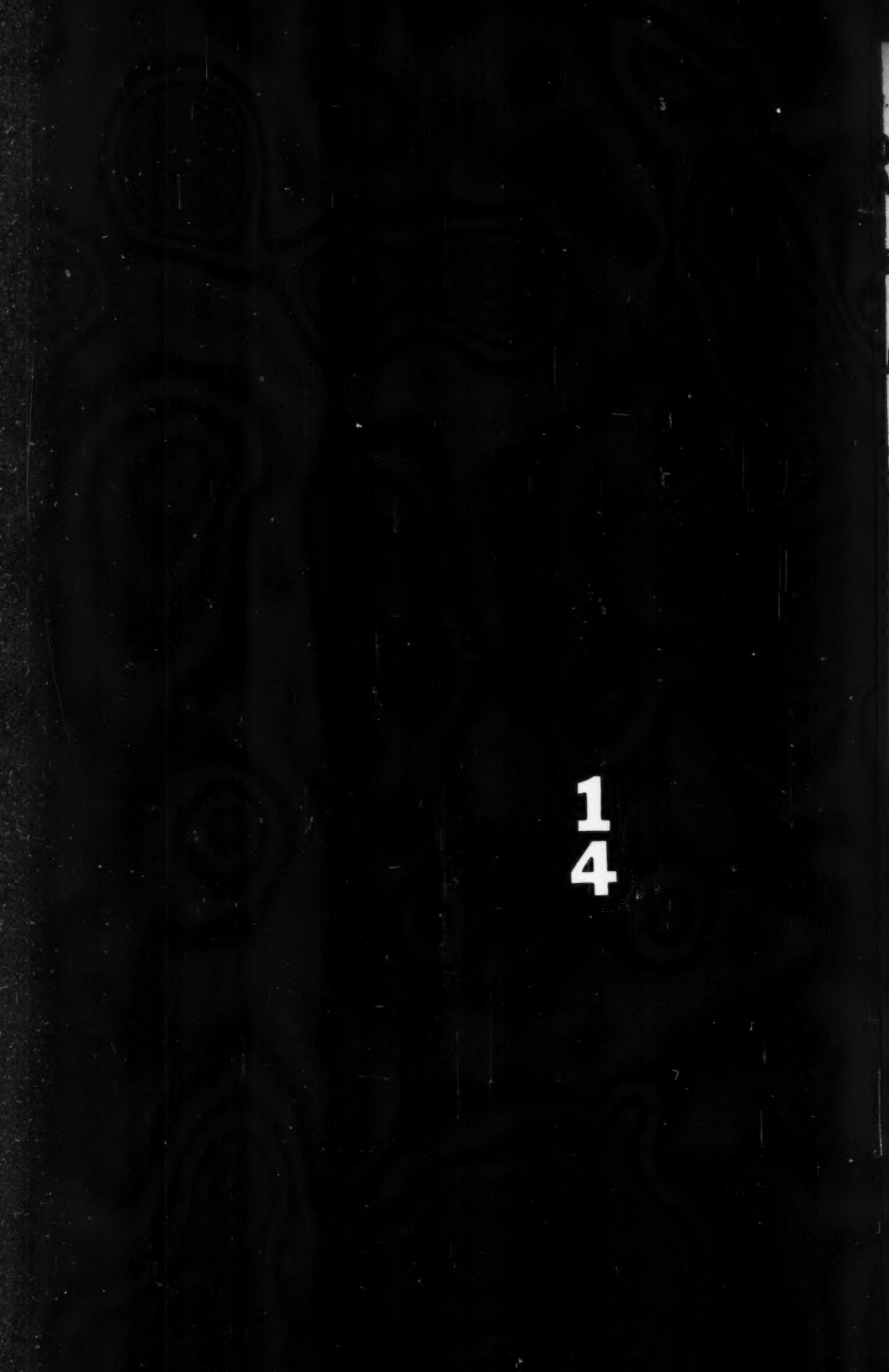
14